CHURCH HISTORICAL SOCIETY

Sunday School Number **Price, 5 Cents**

Church Historical Society
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The Living Church

VOL. XLIX MILWAUKEE, WISCONSIN.—AUGUST 30, 1913 NO. 18

NEW YORK 416 LAFAYETTE ST. ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office).

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: Sunday School Commission, 416 Lafayette Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2⅜ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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THE MOST TRIVIAL TASK can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all little things.—*Dean Stanley.*

The Living Church

VOL. XLIX MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 30, 1913 NO. 18

EDITORIALS AND COMMENTS

Values in the Sunday School

THE real problem of the Sunday School arises from the fact that there is so much of religious knowledge that is important, and so little time in which to teach anything at all. At best our Sunday schools cannot make Bible students, much less theologians. What, then, are they to do?

The question is one of relative values. Instruction should be based on a clear perspective of what is the most important thing that the Sunday school can do. The answer to this is: It must train its students to be *well-balanced Churchmen.*

"Balance" is the rarest of qualities among Churchmen. One tries to be "High"; another, "Low"; a third, "Broad"; few try to be High, Low, and Broad in proper balance. Yet either quality, not modified by the other qualities, almost certainly produces a warped character. That is why we have so many unbalanced Churchmen calling themselves by one or other of these names, and so few really balanced Churchmen.

As there is a true balance to be obtained between Churchly attributes, so is there in instruction. We must make good Churchmen by showing how truly Churchmanship is the keynote of life. Facts must be so taught that they can be related to life, and they must not be treated as merely isolated facts. Unless a man's religion dominates his life it is of no value, whether to him or to mankind. The devils are reputed to be excellent theologians, and they are eminently orthodox; they "believe and tremble"; but they do not relate their belief to their life.

The pivot upon which Sunday school instruction should depend is two-fold: the personality and work of Jesus Christ and the work of His Church. These should be closely intertwined; more closely than they appear to be in most of our text books.

For the life of Jesus Christ on earth, treated as a series of historical facts, is only a section of ancient history. Except to the extent that each fact is related to the life of the pupil, it is valueless from the point of view of religion, however important it be as a section of liberal culture. The Church is the divinely chosen means of relating the work of Jesus Christ to the individual; therefore a really practical religious instruction must be based upon the Church, her sacraments, her means of grace, her customs, her ways. We are not seeking to produce intellectual or theological prodigies in our Sunday schools, but good Churchmen.

If we examine most of our Sunday school literature and text books by this test, we shall find that most of them fail. It is easier to treat of religious facts by themselves than to relate them to life, and even careful instructors are apt to do the easier task. It is interesting to learn of the topography of Palestine, but its importance lies rather in the realm of liberal culture than in that of religion.

To take the objects that we find in the Church, and then the customs of the Church, and explain them and their origin, and show their connection with the individual life, is the best way to begin religious instruction. Thus the sacraments should play a much larger part in the curriculum of the Sunday school than do the Acts of the Apostles, and the relation of John Smith to the politics of the United States of America a larger part than the relation of Balaam or even Elijah to the national life of the Hebrews. We must get entirely away from the idea that the purpose of the Sunday school is chiefly intellectual. It is intellectual, but it is chiefly spiritual, and intended to train its pupils for actual life.

We doubt whether this thought sufficiently dominated in the preparation of the Standard Curriculum of the General Board. There seems, to some extent, to be therein expressed the conception rather of teaching facts than of training life. Yet the facts are an important factor in the life, and if a teacher obtains the right perspective of his or her duties, the facts can easily be related to the life of the pupil.

THIS SHOWS US that the test of values in the Sunday school is a practical rather than an intellectual one. In our judgment the year's work in Sunday school should lead up to substantially such examination questions as these:

Who made you?
What do you know of God?
Whom else and what else did God make?
Who is Jesus Christ?
How did you become a member of Christ, the child of God, an inheritor of the kingdom of heaven?
How should you feel toward your loving Father?
How should you honor Him?
How should you worship Him?
How should you talk with Him?
How should you be guided by Him?
Does He help you in your daily life?
Do you ask for His help?
How may you ask for His help?
What means has He given as helps to you in your life?
How do you use those means?
Do you find them helpful?
Do you really depend upon them for help?
When you do wrong, how may you obtain forgiveness?
If you do wrong to others, how should you make it right with them?
What should you do when others wrong you?
Who else, beside you, are members of Christ, children of God, and inheritors of the kingdom of heaven?
What relation, then, are they to you?
How should you feel toward your spiritual brothers and sisters?
How should you act toward them?
What natural rights should you recognize on the part of every man?
How, chiefly, are natural rights protected?
Why do we have civil governments?
How is your village—city—state—nation governed?
What is the part of every citizen in governing it?
What are the duties of a citizen?
Can one be a good child of God, or a good Churchman, without also being a good citizen?
Why not?
What are some factors of life in our city that make it harder for people to live the best possible sort of lives?
What can you do to make those conditions better?
What can the Church do to make them better?
How is the Church governed?
What is the Church seeking to do in the world?
Who are the officers of the Church?
What are their duties?

What are Bishops—priests—deacons?
What Bishops—priests—deacons have you known?
What work were each of these trying to do in the Church and in the world?
What is your Parish doing to help people to lead better and fuller lives?
How is your Parish connected with other Parishes in your diocese?
How is your Parish helping to maintain the Church in other parts of your city—diocese—state?
How is your Diocese connected with other Dioceses in this country?
How is your Parish—Diocese helping to maintain and spread the Church throughout the world?
Why do we send missionaries and plant new Churches in all parts of the world?
What other institutions (than Churches) are maintained by the offerings of Churchmen, including your Parish and Diocese?
In what lands does this American Church maintain work?

It is obvious that questioning of this sort may easily be continued indefinitely. How different is this from the ordinary set of examination questions we do not need to say. No single question deals with a merely academic fact. God is related to the individual; the individual to the Church; the Church to society; the parish to the diocese; the diocese to the national Church; the national Church to the world.

Every question has to do with *life*, and the pupil cannot fail to see a new value to the things of the Church. There is more theology involved in these questions than most Sunday school children learn in the ordinary text books, but every single proposition is treated in its practical value to their own lives. And is it not clear that Churchmanship will *mean something* to children trained in that perspective?

We would not underrate the value of merely intellectual study—the study of the Bible, of Bible characters, or history, or geography, of Church doctrine or Church history. These, as we have seen, are parts of a really broad education. What we mean rather is that the *first* duty of the Sunday school is to train its pupils to live the lives of good Churchmen.

Are we sufficiently performing that first duty in our Sunday schools generally?

On the Choice of Missionary Bishops

TWO Missionary Bishops, Dr. Wells of Spokane and Dr. Gray of Southern Florida, have indicated their intention of resigning their jurisdictions at the coming General Convention by reason of advanced age.

Whether it is wise to fill these vacancies immediately by the election and consecration of new Missionary Bishops it is not easy to say. Both these districts and especially the first named, ought soon to be able to assume self support and to be organized as dioceses. The see city of Spokane has grown from a population of 300 in 1880, when the then territory of Washington was created into a separate missionary district under Bishop Paddock, to 104,402 in 1910, and is still growing rapidly. The Cathedral reports nearly a thousand communicants and there are seven other parishes and missions in the city. It seems quite probable that by 1916 Spokane will be ready to apply for admission as a diocese. Is it not fair to her, then, to make a temporary arrangement for episcopal ministrations for the next three years, so that if these hopes be realized, she may be able to begin diocesan life by choosing her own Bishop?

It could not be difficult to make temporary arrangements with neighboring Bishops, no one of whom, with the care of the missionary district of Spokane added to his duties, would have as many parishes and missions to visit, or as many problems to solve, as have many of the diocesan Bishops, and Spokane already has an active Archdeacon at work, in the superintendence of new mission stations. The Bishop of Olympia (western Washington) by wise administration, was able to erect his former missionary district into a diocese; it might not be too much to hope that he could give sufficient time to Spokane (eastern Washington) during the next three years to perform a like service there. Indeed there is a possibility that the ultimate annexation of the district of Spokane to the diocese of Olympia, with no diminution of financial assistance from the General Board, would be a step toward efficiency. Whether so or not, the services of the Bishop of Olympia, supplemented possibly by those of the neighboring Missionary Bishops of Idaho and Eastern Oregon, might easily supply the need for the ensuing three years, so as to give Spokane the opportunity to begin diocesan life in 1916 with a Bishop of its own choice.

Whether the same considerations also apply to the district of Southern Florida is not so clear. That district has 87 parishes and missions, as compared with only 45 in Spokane; and 42 clergy and 56 lay readers as compared with only 23 and 29 respectively in Spokane. Southern Florida has also more communicants than Spokane, but they are much less concentrated. Territorially, the district touches only the Diocese of Florida, and it is not at all certain that the burden of the care of this district could properly be added to the duties of the Bishop of Florida, even if he were willing to assume them. But if the Churchmen of Southern Florida should feel that they also could probably assume diocesan support by 1916,—we do not know that they do—a serious effort might well be made to provide temporarily for the care of the missionary district until that time. It is quite probable that the Bishops of some of the weaker dioceses in the North could be found each of whom would be able to give several consecutive months to that work.

AND this opens up the whole question as to whether our policy in creating new Missionary Districts is not defective. The body that is closest in touch with missionary needs and that must find the money to support the missionary work—the Board of Missions—is not even consulted in so important a step as this.

It must be remembered that the creation of a new missionary district involves an annual expense of $3,300 for the Bishop's stipend and traveling expenses. Yet the Bishop can do little without priests under him, and in some cases the amount that can be appropriated for the support of priests and missions is so small as to admit of very little possibility of work other than what can be accomplished by the Bishop personally. Eastern Oregon has a Bishop and 8 active clergy; Eastern Oklahoma a Bishop and 8 clergy; North Texas a Bishop and 5 clergy. It is not at all certain that if the total amount paid for work in these several districts, including the Bishop's stipend, were to be paid to the dioceses from which these districts were originally carved, the result in efficiency, under a single Bishop, would not be greater. But a diocese asks for more money from the General Board to support its missionary work, and is refused. It then goes to General Convention with a proposal that the national Church take over its chief missionary area to be erected into a missionary district, and with little opportunity for knowing the facts, General Convention complacently acquiesces in the plan, and the Board of Missions is left with a far greater annual expense to provide for, than the original amount asked for by the diocese, which the Board felt unable to grant. Instead of that, missionary districts should be created, not from the perspective of purely local conditions and needs in a particular field, but from a careful perspective of the *relative* needs of the whole missionary field. It is quite likely that a good case could be made out for dividing Texas or California into a dozen bishoprics; but unless a like policy could prevail uniformly over the whole missionary field, it would be manifestly improper to apply it to Texas or California.

To cure this condition it might be provided that no new domestic missionary district should in future be created until (*a*) the Missionary Department in which it would be located should first consider the matter and memorialize General Convention to create it, (*b*) laying the memorial first before the Board of Missions to receive its recommendation, and then (*c*) with the recommendation of the Board, favorable or unfavorable, going to General Convention for final determination. We should in that way cure the haphazard lack of system which now prevails in the creation of missionary districts.

In addition to these two vacancies to be filled is that of Porto Rico, from which our first Missionary Bishop has already retired. Being American territory, it must undoubtedly be un-

der a Bishop of the American Church; but Southern Florida, Cuba, Haiti, and Porto Rico present a chain of four adjacent missionary fields, with the Canal Zone a distant fifth, all of which may well be considered together. Each has its own distinct problems. The first four have heretofore had separate Bishops; three of them chance to be vacant at the present time, thus suggesting the present as a uniquely fitting time for reconsideration of the needs of all. With Key West now a railroad terminus and thus connected with the Florida mainland on the northward, while on the south it is the nearest port for Cuba, why should it not be made the see city for one Bishop to have charge of both Southern Florida and of Cuba, perhaps also with the Canal Zone—in which latter territory the resident population will be very small after the completion of the Canal? For a second Bishop, resident in Porto Rico, to superintend the work in Haiti would be more difficult because of the problem of getting from the one island to the other, but we believe the problem would not be insurmountable. The Bishop of Jamaica has a much greater problem, of getting about his inter-island diocese, and it will be remembered that the island of Haiti-San Domingo lies between Cuba and Porto Rico. Two Bishops could thus, with, apparently, no loss of efficiency, serve where heretofore we have had four. If, then, the American Church felt able to take over the Central American work which rightly belongs to her and which the English Church is ready to cede, there would still be required less expense for episcopal supervision in the far-southern missions than we have now, especially if the Bishop of Mexico should be able to take a part of the Central American work under his charge. In this manner we believe the acceptance of the cession may not be altogether impossible, as had been feared.

RELATED to this subject is that of the precise way in which elections of Missionary Bishops by the House of Bishops should be communicated to members of the lower House. One of the most experienced of the deputies, Mr. Lamberton, in his "View of Legislation to be Attempted in the General Convention of 1913," modestly and apologetically suggested that "it would be well if nominations for Missionary Bishops were transmitted to the House of Deputies before the next to the last day of the session." He might well have gone still farther.

The duty laid upon the House of Deputies of confirming elections of Missionary Bishops is no mere formality. But it cannot be expected that information as to the characteristics and fitness of men chosen from five thousand of the clergy by the Bishops for the missionary episcopate, shall be immediately accessible to members of the House of Deputies. There has been a tradition among the Bishops—which some of them are brave enough to defy—that it is improper to communicate informally to individual deputies, before they are officially communicated, the names that are under consideration in the Upper House, or even the names of those who have already been elected. This remarkable and senseless reticence might be harmless if there were abundant time for inquiry as to the characteristics of Bishops-elect to be made after the information has been officially communicated to the House of Deputies. When, however, as in the last Convention, the message of the House of Bishops communicating the names is read in the Lower House immediately before lunch and the vote on confirmation must be taken immediately after, it is obvious that no opportunity for voting intelligently is given to the deputies, and their vote of confirmation becomes a meaningless form.

It may not always be possible for the House of Bishops to make its choice of Missionary Bishops early in the session, but at least there could be informal information given to deputies in ordinary conversation, so that inquiries could be made as to fitness, and characteristics of Bishops-elect might be discovered by those who are obliged to vote upon their confirmation. Conversations and consultations on the subject, at least *after* an election by the House of Bishops, should by all means be encouraged, as should everything that would promote intelligent voting. It is notorious that not many years ago a Bishop-elect was refused confirmation by the Lower House simply because no one among the deputies seemed to be able to stand sponsor for him; and thereby, we strongly suspect, a grave injustice was done to a thoroughly efficient presbyter and the missionary episcopate has ever since been the poorer. But such a near-tragedy must often be imminent unless the Bishops shall be ready to encourage, rather than to discourage, the free interchange of information as to Bishops-elect with members of the House of Deputies. In the absence of some way of conveying such information, it would not be strange if the House of Deputies should again decline to confirm the election of one whose fitness for the episcopate it had no way of ascertaining.

Too much depends upon the personnel of the Missionary Bishop for it to be proper to omit any reasonable precautions to insure only the choice of men who can be *known* to be fit for the office.

Denominational Union Legal

THE supreme court of Tennessee has held to be legal the union between the Presbyterian and Cumberland Presbyterian denominations, which had been agreed upon by the representatives of both, and then had been thrown into the courts at the instance of a dissenting minority. This, in effect, reverses an earlier decision of the same court that had caused much anxiety to all who are hoping for Church union, however far in the distance the goal may be. Well does the *Continent* say of the decision:

"The vital importance of this legal victory for union lies in its emphatic notice to sectarians that they cannot, by threat of court injunctions, make modern Christians cower down in bondage to the present intolerable state of division among Protestant denominations. The verdict of the state supreme court of Tennessee a few years ago, which amounted to saying that any church union, no matter how good, might be completely upset by the opposition of a blind and stubborn minority, operated to paralyze every Christian union movement then afoot anywhere in the country. To work with high-minded devotion for years to weld two denominations into one, and then have the labor all nullified by the interference of a prejudiced secular court, incited by unscrupulous bigotry, is an experience that not many people have the grit to invite. The easier way out is not to try for union—to let matters drift as they are."

It would be a serious matter if measures looking toward the reunion of Christendom, even in small part, were to be frustrated by the courts; and this Tennessee decision will be very reassuring to those who are not willing to acquiesce in a condition of divided sectarianism, in the place of the unity which ought to be considered the normal condition of Christianity.

Newspaper Mis-Information

WE trust that we yet continue in a receptive frame of mind with regard to the reports of Church matters that appear from day to day in the New York papers. We are glad to learn now from the *Sun* that "Church Name Fight Grows Less Bitter." In a list of those who "oppose the change," "Frederic C. Morehouse of Milwaukee, editor of The Living Church," and "George Wharton Pepper, a Philadelphia lawyer," are the first two names printed. "And lo! Ben Adhem's name led all the rest," quotes a correspondent in sending the clipping to this office. The *Times* is again able to mis-state utterly the proposition contained in the California Memorial, but is able to add the agreeable information that "it has been agreed that sixteen speakers, eight clergymen and eight laymen, shall carry on the debates." Happily we observe that "the Rev. Hudson Stuck, the Alaska missionary who climbed Mount McKinley," is among these, evidently with the intent that the "highest" form of Churchmanship shall be represented.

We have one suggestion to submit to the esteemed New York papers: Please, please, dear eminent journalists, send to Hayseed Corners or to Podunk for a reporter to "de" General Convention! We who live in outer darkness in those ultra-[Allegheny] montane regions into which the torch of New York illumination does not extend, are not educated down to the New York newspaper standards.

And as we occasionally receive guests from foreign lands at our General Conventions, we hate to be ashamed and mortified by our metropolitan press. We prefer to take our *Punch* separately from our news.

WRITING a week before the date fixed—September 1st—for closing The Living Church Relief Fund for the restoration of Church property damaged by flood and tornado in five states last spring, we find the total amount received in response to our appeals to the present date to be $2,124.90. By inquiry of the treasurer at the Church Missions House, who has acted in that capacity for other funds as well as our own, we learn that the total amount received at his office for this purpose from all funds is slightly over $16,000. To this is, of course, to be added sums sent direct to particular churches and dioceses, which passed through no national fund. When we

remember that conservative estimates of the amount required merely for restoration of actual physical losses, *in addition to amounts which local congregations could give,* were from $60,000 to $70,000, it cannot be said that the Church has risen to the emergency. We have not shown that national sense of unity which, realizing that when one member suffers, all suffer, impels all together to rise and relieve the suffering. The Church as a whole has not assumed the burden.

There continue to be elements of pathos in connection with the contributions. The largest of those acknowledged this week came from the appeal in *The Young Churchman,* rather than from that in our own columns, and is accompanied by the following letter:

"SYRACUSE, N. Y.

"DEAR YOUNG CHURCHMAN:

"I am enclosing 18 dollars for the relief fund.

"I am eleven years old and take your magazine.

From

HENRY N. PIERCE."

In the same mail was a contribution addressed to THE LIVING CHURCH which, with the name, stated that it was from "one of your oldest subscribers." So do the youngest and the oldest combine their work; but where are the great army of those intermediate between the junior and the senior? And where are those few who, blessed with large incomes, might claim for themselves a really large share in this work of mercy?

Next week we shall expect to close the fund—though, we need hardly add, any remittances received later will be properly transmitted and duly acknowledged. Once more, friends and fellow Churchmen: HELP!

ACKNOWLEDGMENTS

to August 25, 1913

Previously acknowledged	$2,023.03
S. S. of Chapel of the Holy Spirit, Burlington, Vt.	2.67
F. L. C., Nahant, Mass.	10.00
St. John Baptist Mission, Star Prairie, Wis.	1.40
H. S. Walter, Wakefield, Kan.	5.00
A Communicant of Christ Ch. Cathedral, St. Louis	10.00
Henry N. Pierce, Syracuse, N. Y.	18.00
Mrs. Sarah T. Matthews, Goshen, N. Y.	2.00
From Loomis, N. Y.	5.00
A Member of Christ Ch., Raleigh, N. C.	1.00
Additional from St. John's Ch., Oneida, N. Y.	.50
M. G. B., Boston, Mass.	3.00
A Seven-year-old "Tar Heel"	.30
St. Stephen's College Chapel, Annandale, N. Y.	5.00
Rev. T. H. M. Ockford, Trappe, Md.	1.00
Miss S. L. Shotts, Yonkers, N. Y.	10.00
George W. Brown, Lancaster, Pa.	20.00
A Member of the C. C. L.	5.00
A. C. N., Charleston, S. C.	2.00
	$2,124.90

ANSWERS TO CORRESPONDENTS

INQUIRER.—(1) Roman ordination is accepted as valid in the Anglican Churches because it fulfils all the Catholic requirements as held by those Churches. The Roman succession in America is irregular (but not invalid) because it depends upon the consecration of its first Bishop, John Carroll, by one Bishop only.—(2) Anglicans are repulsed from Roman altars because the Roman Church, in pursuance of its discipline, refuses to communicate them.—(3) Anglicans accept the validity of Roman orders but Romans deny the validity of Anglican orders. It would be fruitless to attempt to state the position of both parties in a few lines.

ANXIOUS.—A Friday night "farewell reception to a departing rector in the parish house" would hardly be considered a "very serious infringement of Church law," and would be quite justifiable if there were really good reasons for taking a fast-day evening for the event. But fast-days should commonly not be used for social events, especially in connection with Church work.

S. S. TEACHER.—For information in regard to correspondence study in teacher training, address: General Board of Religious Education, 281 Fourth Avenue, New York.

MOSES told the children of Israel that they were to prepare themselves before they approached God. They were to wash their garments as a sign of their desire to be pure in heart. God asks like preparation of us as we draw near to Him. He is holy; therefore as we come to Him, let us put away all sin. He is true; therefore let us put away all pretense. He is our God, and we are His dependent children; therefore let us come to Him as children come to a father, confident, earnest, trustful. We talk of the need for preparation before coming to the communion table. Why should we be less earnest in our desire for needed preparation when we seek God in His house, the family altar, or privately?—*Selected.*

THE KINGDOM OF GOD

FOR THE FIFTEENTH SUNDAY AFTER TRINITY

THE Church has been likened unto an army, a kingdom, a family, and many other relationships of life; and there is truth in each figure, and probably each is needed to give us any adequate conception of the Church, as an entirety. In the Fifteenth Sunday after Trinity the Church is pictured more as a kingdom than anything else, with a Lord, who provides for His subjects. Of this kingdom we must become citizens, if we would enjoy the blessings that the kingdom alone can offer.

In these days of loose thinking, people are forgetting the necessity of relationships; and many imagine that the individual can "be good by himself," apart from the community. If we think about it at all, we soon see that our responsibility to our fellow-beings begins and ends in our relationship to them. "Honor thy father and thy mother" is the law of a family; and our duties group about certain kinships—mother, father, sister, brother, friend, neighbor, race, creed, etc., by which we are bound to other individuals in ties of responsibility. How can we think of justice, mercy, or love without also thinking of man's relationship to a community?

Individual righteousness brings its reward, and "virtue is its own reward"; but the reward is not such as is contained in "the promises of God." The latter are received for quite another reason, of which we have some sort of an analogy in our laws of citizenship. No one is claiming that the Japanese are "bad" racially inferior, or anything else that is detracting or dishonorable to that wonderful people. The question that agitates the nation is whether they may come into *full relationship* with us, and all that such relationship would involve. The rights and benefits of citizenship are not granted to our people because of any superlative virtue, but because they are knit into the flesh and bone of the body politic; and because of mere citizenship the rain of political blessings falls upon the just and the unjust, alike; and even the criminal possesses rights and privileges that may not be violated.

The bad citizen does not, of course, enjoy anything that approaches the blessings that fall to the good citizen; but the bad citizen enjoys blessings beyond the reach of the best man who is not a citizen at all. In some such manner do the promises of God depend upon our relationship with the Kingdom. To be merely virtuous will bring a clear conscience, peace of mind, and any other earning of well-doing; and there will be a *following out of the moral law.* We must not forget, however, that there is the *spiritual* law, whose dictates we must obey as explicitly as we do the dictates of conscience, if we would obtain the reward.

Thus, it is necessary to "join the Church." There is no other way of gaining the rights of citizenship in the kingdom of God. Fellowship does not consist in eschewing evil, but in fellowship; although fellowship will to a greater or less extent insure our eschewing evil, also.

With this relationship secured, there is given a unique opportunity for goodness. The field of operation of the free lance is necessarily restricted. The work of conquest is done by armies sent forth from the commonwealth. Relationship enables us to give "a long pull, and a strong pull, and a pull all together." Therefore, our Lord, when He planned the conversion of the world, gathered about Him the goodly fellowship of the apostles, and sent them into all the world to baptize every creature, and make of them a fellowship. We cannot be loyal to Christ until we have bowed the knee to the King of kings and sworn fealty to the crown. We seek more than individual righteousness, we pledge ourselves to the work and policy of the Kingdom—that all men, everywhere, may seek after our King and find Him; and that work cannot be done until we become, ourselves, "members of Christ, the children of God, and inheritors of the Kingdom of Heaven." R. DE O.

GOD has so constituted the world that life itself with work and love and death, are teachers. Instruction is one part, but awakening and inspiration is the other part. The intellect is a loom that weaves the rich cloth of poetry and philosophy; but the mind is not simply a loom that weaves; it is also an engine that runs. The great emotions and the inspirations, therefore, have a large place in education. That is why Robert Burns, who never entered a college, is a scholar, just as truly as Wordsworth. That is why the rail-splitter, Abraham Lincoln, surpasses Edward Everett, the polished classical student. When any human being posesses a soul whose windows are open on every side, so that all truth, all beauty, all goodness, come rushing in to enrich the house of man's soul, that man is educated, whether he has been trained by college or is self-trained.—*Newell Dwight Hillis.*

TRAVEL PICTURES

THIRD SERIES

By PRESBYTER IGNOTUS

II.

FOR Americans, there is no such vacation-land as England, I am convinced. It is the Mother-country of us all (whatever our racial stock), since our language and literature and law are rooted there; so we are not aliens, in a foreign land, but have our own rightful inheritance of all that is good.

Yet there are differences enough to make it interesting; one feels sufficiently detached to get the on-looker's point of view, and in the milder climate and the slower pace, our overtaxed nerves are smoothed into comparative serenity. I shouldn't want to *live* here: indeed, to be frank, the expatriated American seems always a rather tragic and retrogressive figure, wherever he tries to establish himself. But, for a few weeks in the summer, it is the best prescription I know, and one of the pleasantest to take. Our fellow-countrymen have found that out, surely; one finds them all over the place, bent on seeing and learning as much as ever they can. And if sometimes they forget that all England is not a museum open for their inspection, and seek to gratify a rather excessive curiosity, still the motive is good, and they do know more about English history than most of the English. (I wish they wouldn't go about in droves; and I still blush for the shrill nasality of too many American voices, shattering discordantly the serene silence of these green Westmoreland valleys!)

If I were *persona grata* to Mr. Asquith, if I had £40,000 to spare, and if I wanted to spend it on a title, I should seek to be made Earl of Easedale! Why no one has selected that bit of Paradise for a territorial appellation long before is a mystery. Shut up among its own hills, so that it is a real entity as much as any Alpine valley; the lone solemnity of Easedale Tarn, far above it, with sour-milk Force dashing down the rocks to water it abundantly; a white farm-house or two among the hay-fields, and a few ample mansions hiding among the greenery of their gardens; the Slab Bridge for its gateway: Easedale is a principality in miniature, "far from the madding crowd's ignoble strife," with peace for its perpetual possession.

It is only half a mile out of Grasmere village; but one feels remote there, undisturbed by coaches, *chars-a-vanc,* and

THE SLAB BRIDGE, EASEDALE

other engines of unrest. To lie on a bank thick with blossoms, the scent of the mown grass rising incense-like, the right sort of book at hand in case one should want to read (though the chances are all against its being opened), and chubby seven-year-old Agnes Green for companion, is as near Arcadia as I have been this year. If only that restless itching in one's veins would not urge one on to fresh fields, how happy to stay here all through the summer! I can't; and yet I almost wish I wanted to!

As once before, when we were showing the summer's experiences on these pages, I came straight from Liverpool to Grasmere on landing. How welcome were the good green fields once more, and the silence of the hills! It is always a question with me which is the keener pleasure, to taste the thrill of a new landscape, or to re-visit a region already known and loved. Someone has said that the whole purpose of travel is the enjoyment of the first half-hour in a strange place. I quite see what he means, and I partly agree. Yet old friends are best, surely; and though I want just as many new ones as I can gain, yet I rejoice more in the old. St. Oswald's Church by the Rothay, with Wordsworth's grave in the shadow of the chancel, is far better than the new splendor of Liverpool Cathedral; and tea in the lovely garden down by the lake is ambrosial with memories.

I confess I do not care to pencil-mark my Wordsworth, here in his own region, nor to waste my time in identifying all the fanciful shapes he discerned in the outlines of mountain and crag. Surely he would rather have us see nature for our-

"AND CHUBBY, SEVEN-YEAR-OLD AGNES GREEN FOR COMPANION"

selves than merely as reflected in his pages. He may help to open our eyes; but we must look for ourselves; even as in the practice of helpful meditation it is not a question of what God said to Ignatius Loyola, or to Knox Little, but to us, in the secret chambers of our own minds. Still, no one can visit Wordsworth's shrine without being affected by the living power of Wordsworth's poetry today; and surely we need the simplicity of "plain living and high thinking" now as much as two generations ago. The lust for the morbid, the grotesque, the abnormal, never flowed more fiercely in the days of Roman decadence, or in the dark ages of reborn paganism in Italy; and we must hope for new Wordsworths, to bring men back to the sweet serenity of open spaces, of hills and green valleys and homely wild-flowers. How much better "a primrose by the river's brim" than an outlandish orchid from the steamy green-house!

I walked along the side of Loughrigg, the other afternoon, at sunset. Westward was a steep field so thick with foxglove that it hung like a glorious purple curtain against the darker bracken-background. The little isle in Grasmere looked as if it might shelter a very wise and fortunate hermit. Pleasant sounds came from the farm-steads, and the cheery pealing of church-bells across the water cleansed the air of melancholy. And I wondered, as I looked down, whether in all the world was a scene fairer or more essentially peaceful.

The whole Lake Country is full of charm. Ullswater, Derwentwater (where, on Lord's Isle, lived the splendid martyr to loyalty, that Lord Derwentwater beheaded in the affair of 1715), Windermere—all the lakes, large and small, have their own beauties; and you can hardly go amiss anywhere, except that some famous places are over-crowded with noisy trippers from the Lancashire mill-towns. The old churches are small and simple, for the most part, but all the better worth seeing in consequence, like that tiny sanctuary, Wythburn, near the foot of Helvellyn. I wish the present Diocesan cared more for the ancient landmarks, in every sense. Someone entirely credible told this tale of a Confirmation address by the Bishop of Carlisle. Spreading out his hands on his knees, his Lordship began: "Now, children, what do my fingers look like? Can't you see? They look like ten little pink sausages. And who could believe that any grace could come from putting ten little pink sausages on your heads?"

I named, earlier, a much more interesting person, *videlicet,* Agnes Green, aged seven. Do you remember the story of the first Agnes Green, more than a century ago? De Quincey tells it in his *Lake School,* and Wordsworth made a ballad of it.

The father and mother went away over the mountain from Grasmere, one winter day, to attend an auction, leaving nine-year-old Agnes to look after the younger children and the cattle. A terrific snow-storm broke, in which the parents lost their lives, while the cottage of the Greens was buried in isolation—"the tumultuous privacy of storm." But this brave, small heroine did her duty so well that when the neighbors broke a way through, some time later, they found all well albeit orphaned. My little Agnes, here portrayed, is her great-grandniece, the first to bear the name since her day; and to say that she has cheeks like pink roses, a voice flute-like in its soft intonations, manners unconsciously graceful and modest, and a stainless pinny, is not to do her adequate justice. But you know I am susceptible to childish charms!

I wish you all might have seen the Rose Fête at Ambleside, down in the meadow by the Rothay. It was a real folk-festival of the village people: *les autres* were in the background, or mere onlookers. All the school-children had voted who should be Rose-Queen, and had chosen a demure and delightful little

WYTHBURN CHURCH

person of eleven. (Dangerous democracy, this "electing" a queen, I should think!) Then the electors escorted her round the town in procession, themselves all suitably garbed—such a line of red-cheeked boys and girls in fancy dress you never saw! Boy Scouts, Mother Goose characters, figures out of fairy-land, dances of almost every sort (there were no turkey-trotters or bunny-huggers, thanks be to Terpsichore!); and in the midst, small and stately, the Rose-Queen herself. She was duly crowned and enthroned; Britannia and her daughters, all elaborately costumed in appropriate symbolism, made their reverences—I wondered how Erin liked it!—and then there were enchanting morris, country, maypole, and harvest dancing in her honor. It was like a peep into the old Merrie England of romance, before the Puritan blight had descended, or Dissent had been devised. And I believe it is a real sign of the times, to be borne in mind hopefully, when other signs seem alarming enough, as they do on the political and economic horizons here. Roses, childhood, "deep-tressed meadows," melody, and mirth: so long as those abide, the Golden Age is not beyond recovery.

Now for Carlisle, and the Roman wall.

Presbyter Ignotus.

Few of us have far to look for the fault of egotism. It may show itself in boastful words—we may have too much taste for that; but what of the desire for praise, admiration, personal distinction which corrodes the services even of good men and women? Take care lest your very philanthrophy and "work for God" is feeding your vanity and self-conceit. Sins of the spirit are as bad in the eyes of Christ as sins of the flesh. He never spoke a harsh word to the publican and sinner, but He lashed with His scorn the "Scribes and Pharisees, hypocrites." The sins which resepectable people lightly commit every day of pride, indolence and indifference to the sufferings of the poor may be worse in His sight than the more flagrant ones of those not blessed with the same environment and opportunities of enlightenment.—*Selected.*

Collins, the freethinker, met a plain countryman going to church. He asked him where he was going. "To church, sir." "What to do there?" "To worship God." "Pray whether is your God a great or a little God?" "He is both, sir." "How can He be both?" "He is so great, sir, that the heaven of heavens cannot contain Him, and so little that He can dwell in my heart." Collins declared that this simple answer from the countryman had more effect upon his mind than all the volumes which learned doctors had written against him.—*Selected.*

TWO ENGLISH SUMMER SCHOOLS

One Proposed on Church Music; Another Held for Sunday Schools

LESS RIGID LAWS PREVAIL IN MADAGASCAR

Restored Chapel at Lincoln Minster Re-opened

OTHER LATE ENGLISH NEWS

The Living Church News Bureau
London, August 12, 1913

THE "summer school" idea, which has become so successfully exemplified in various ways, is now happily to be utilized in the interest of one of the most important of ecclesiastical matters. A summer school of Church music will be held at St. Stephen's House, Oxford, from August 18th to 22nd. Its object is to bring together clergy and organists who wish to raise the standard of music from its present chaotic and debased condition in the majority of churches, and to give practical help as regards the choice of music and the methods of performance. Quite rightly Plainsong, the ancient music of the Church, will be a prominent subject for discussion, and essential parts of the Communion service, such as the Creed, the *Sanctus,* the *Gloria in Excelsis,* together with the Psalter and hymns, will be specially studied. The following eminent musicians have promised their help: Mr. Francis Burgess (director of the Gregorian Association), Mr. C. H. Moody of Ripon, Mr. Martin Shaw, and his brother, Mr. Geoffrey Shaw, His Majesty's Inspector of Singing in Elementary Schools. During the week's session of the school, the Communion service will be sung every day to music of an old and dignified style—Plainsong and the Polyphony of the sixteenth century—and the hymns will be those contained in the *English Hymnal.*

A summer school for Sunday school superintendents and secretaries, arranged by the Bishop of London's Sunday School Council, has just been held for a week at Bournemouth. More than ninety men and women, mostly from London, composed the classes. The lectures dealt with the practical work of Sunday school teaching and organization, and were given by the Rev. H. A. Lester, the Rev. W. Hume Campbell, Miss Phyllis Dent, and others. Opportunities for discussions were also arranged.

Church Law in Madagascar

The Bishop of the English mission in Madagascar (the Rt. Rev. Dr. King), who has now left England on his return to his diocese, has a letter in the current number of the *Quarterly Paper* of the Madagascar Church Mission Association conveying the news of so much importance to the work of the mission, namely, that of the publication of the new French decree regulating public Divine worship in Madagascar.

"It is of a more liberal character," writes the Bishop, "than we had been led to expect: in point of fact, it was materially altered in a liberal direction, owing to representations made by us in Paris last February. Much will depend on the manner in which the new decree is applied, nor can it be described as in any way giving us the 'free hand' which we should have under British rule; but we mean to make the best of it." The real points gained are these: (1) The mission has secured its buildings, and power is given to form a trust which will hold these churches. (2) The scattered people of the mission, if three miles distant from the nearest one of the churches, will be able to meet in a private house on Sundays for worship. (3) The rules are laid down under which new villages, hitherto unevangelized, will be allowed to erect churches. (4) Provision is made for legal assemblies of the clergy and lay representatives in Church meetings. (5) The occasional visits of a missionary upon his tour are recognized, and facilities, which did not exist hitherto, are granted to him of holding cottage services in villages which he passes. Hitherto, such services were prohibited under penalty of fine and imprisonment. "We may thank God for these new rules," the Bishop adds, "and go forward hopefully."

Chapel Restored at Lincoln

Yesterday week the Bishop of Lincoln blessed St. Edward's chapel, in the south Great Transept of Lincoln Minster, which has been restored in excellent ecclesiastical taste for its original use as the special chapel of the choral staff of the Cathedral. The work of restoration was described in this correspondence some weeks ago. The re-opening service took place immediately after Matins, and the whole choir went in procession to their stalls in the chapel singing Psalm cxxii. A congregation filled the transept, from which the chapel is separated by the ancient carved stone screen. The Bishop said three prayers of invocation, a section was read from the Book of

Ezra, hymn 242 (*A. and M.*) was sung, and the Bishop gave the Blessing from the restored stone altar. On Wednesday last, the Feast of the Transfiguration of our Lord Jesus Christ, there was a celebration of the Holy Eucharist in St. Edward's chapel at 7:30; and it was probably the first time the Eucharistic Sacrifice had been offered there since the chapel was despoiled and disused some time in the sixteenth century. A silver chalice has been given for the altar of this chapel by a person in the diocese who has been especially interested in the restoration of the ancient Chanter's chapel in Lincoln Minster.

The Bishop of London has issued to the clergy of his diocese a further notification of his desires regarding the solemnization of marriage in church:

"No marriages should be solemnized in church of (*a*) any person previously married who has been separated by divorce from a husband or wife who is still alive; (*b*) a man who proposes to marry his deceased wife's sister; (*c*) unbaptized persons. Marriage in the registrar's office meets such cases."

The Bishop also adds a list of questions that should be distinctly answered by one of the parties desiring to be married with reference to names, ages, profession, and, in the case of minors, consent of parents or guardians. A form is to be signed certifying that the answers are correctly given to the best of the person's belief.

Suffragists Disturb Services

On Sunday morning in Westminster Abbey there was a disturbance by malignant suffragists similar to that on the preceding Sunday at St. Paul's. A body of about twenty-four women suffragists occupied places on either side of the North Transept. The Dean was officiating at the High Altar, when the choir, in taking up the response to the Sixth Commandment, were joined by the suffragists with a refrain of their own. Vergers hurried to the spot, and as quietly as possible removed some of the brawlers. Later on in the service several women again caused a disturbance, and they also were speedily removed by the vergers.

Gift of a Picture

A copy of Murillo's "Holy Family," specially painted for St. Mary's-le-Bow, Cheapside, and presented by the artist, has been placed over the altar in that church in a frame carved by Grinling Gibbons (*temp.* seventeenth century), which previously contained the "Ten Commandments," but was originally intended for a picture as an altar piece.

Doctors Attend Church Services

Large numbers of those attending the International Congress of Medicine held in London were at the later services on Sunday morning in St. Paul's and Westminster Abbey, where special sermons were preached respectively by the Deans, Dr. Inge and Bishop Ryle.

J. G. HALL.

MR. SILVER TO BE CHAPLAIN AT WEST POINT

Excellent Appointment is Made by the President

CUTTING ESTATE FULFILS PLEDGE FOR SYNOD HALL

Branch Office of The Living Church
416 Lafayette St.
New York, August 26, 1913

PRESIDENT WILSON has appointed the Rev. H. Percy Silver to be chaplain at West Point. The appointment is generally felt to be a very excellent one, Mr. Silver having served for some years as chaplain in the United States army, and being especially successful in work among men. He is at the present time missionary Department Secretary in the Department of the Southwest, and is a graduate of the General Theological Seminary, class of 1894.

The New Synod Hall

William Bayard Cutting, a distinguished layman of this diocese, who died March 1, 1912, left a net estate of $10,377,932. In carrying out an agreement made by Mr. Cutting shortly before his death, his estate has already paid out the sum of $130,000 as his share of the cost of building the new Synod Hall on the Cathedral grounds. The House of Deputies will meet in this building.

PREVENTABLE!

"MORE PEOPLE," says the health department, "die of preventable disease in Chicago in a week than are killed by accident, murder, and other undue means in the state of Illinois in a month."

And they say "an ounce of prevention is worth a pound of cure." Yet we pour out millions on cure and grudge thousands for prevention.

A topsy-turvy world.—*Chicago Tribune.*

PERRY CELEBRATION IN CHICAGO

Clergy are Asked to Preach on the Event

PROTESTS AGAINST RAISING A BREWER TO THE DIPLOMATIC CORPS

Dean Sumner Sustains Mrs. Young in Board of Education

OTHER NEWS OF LAST WEEK IN CHICAGO

The Living Church News Bureau
Chicago, August 26, 1913

CHICAGO celebrated the Perry Centennial during the week from August 16th to 24th. As in the other Lake cities, the celebration began with the formal reception of Perry's flagship, the *Niagara,* which had been raised from the bottom of Lake Erie and restored for the occasion. A unique feature of the Chicago celebration was the request from the official committee to all the city clergy to preach an appropriate sermon on the Sunday within the celebration, suggesting as a text I. St. John 5:4. The Illinois legislature had appropriated $50,000 for the expense of this centennial.

Protest Against Appointment

The Chicago Law and Order League has asked the city clergy to urge their parishioners to petition President Wilson and Secretary Bryan, by personal letters, against the appointment of the president of a Chicago brewery as minister in the Balkans. In this connection, those of the Chicago clergy who belong to the Anti-Saloon League have recently been supplied with copies of a very interesting address published in a recent issue of the liquor dealers' paper, given in Milwaukee by one of the national officers of the Retail Liquor Dealers' Association, at the Wisconsin Liquor Dealers' convention held in July. In this address the brewers as a class were severely scored for their criminal lawlessness in selling their liquors to unlicensed resorts, and in other ways conniving with lawbreakers and vice. It is well known that the Chicago Vice Commission's famous report, two years ago, faulted the brewers as a class in Chicago for their flagrant complicity in selling liquor to dives and haunts of the social evil. A strong protest is being made by some of our Church people, to the President and to the Secretary of State against elevating a leading brewer to the position in the American diplomatic service.

Dean Sumner Aids Mrs. Young

When the Associated Press informed the entire country, in July, that Mrs. Ella Flagg Young, Chicago's brilliant superintendent of schools, had resigned, impelled to this action by the annoyances and insults inflicted upon her and upon her authority by certain members of the Board of Education who resented her non-commercialism in reference to some text books of which she did not approve, Dean Sumner came out for Mrs. Young in his capacity as a member of the board, in the most outspoken way. Everyone interested has already noted the utter discomfiture of Mrs. Young's enemies, and her triumphant vindication by the board, whose vote to refuse to accept Mrs. Young's resignation stood 14 to 1. Notwithstanding the Dean's strong stand against some of the present membership of the board, in his championship of Mrs. Young's cause, he has just been appointed, for the fourth time, as chairman of the School Management committee, which is considered the most important committee of the board. A change of heart seems to have come over a majority of the present membership of the Board of Education since the universal uprising of all respectable Chicago on behalf of Mrs. Young. The entire diocese takes constant satisfaction in the able and constant work of Dean Sumner in connection with the Board of Education.

New Rector at Kenilworth

The Church of the Holy Comforter, Kenilworth, Ill., has extended a call to the rectorship to the Rev. Edward L. Eustis, rector of St. Paul's Church, Nantucket, Mass. Mr. Eustis has accepted the election and will enter upon his rectorial duties on September 21st. It is a curious coincidence that all three rectors in the history of the parish have been called from eastern dioceses, the late incumbent, the Rev. E. Reginald Williams, now rector of St. Mark's parish, Milwaukee, coming from the diocese of New York seven years ago.

The Rev. Edward Lyman Eustis was born in Portland, Maine, and educated at Harvard College and the University of Colorado. After being ordained he studied at the Episcopal Theological School at Cambridge. His early ministry was spent in Colorado, where he was curate of St. John's Cathedral, secretary and registrar of the diocese, and a member of the Cathedral chapter. From here he went to Emmanuel Church, Denver, where, in a short rectorship of thirteen months he presented fifty-three persons for Confirmation, built a parish house, bought land, and started a mission Sunday school, which later developed into Ascension Church. He was also vice-president of the Sunday School Commission of the diocese. From Colorado he was called to the rectorship of St. Peter's Church, Cambridge, Mass., numerically the largest of the six churches in that city.

(*Continued on page* 633.)

The Problem of the Sunday School

In Two Papers

By the REV. RAIMUNDO de OVIES

PART ONE

CHILD PSYCHOLOGY AND THE TEACHER

THERE are two important questions that arise immediately in any discussion of Sunday school work: "How?" and "What?" In these papers the object is to lay down certain practical principles, only; as individual problems call for individual treatment. The first paper, therefore, will deal with the "how"; the second with the "what."

Serious study of the psychology of the child, as a science, has grown up within our own memory. It is only a little while ago since children were made to conform to the untrained adult's *theories about children;* but modern methods demand that the adult shall adapt his theories to the *facts of child nature.*

The mistake made in the old system was in the failure to recognize the rapid psychological changes through which the child passes within a comparatively short period of time; and the marked and distinct stages of child-development. In the experience and practice of the old teacher, what was true of child-life in the aggregate was applied to every individual child, regardless of age, development, divisions of mental growth, and many other factors that enter into modern methods of child-training.

In this first paper, I shall endeavor to sketch rapidly the newer picture of the child's mind, and to diagram its growth and unfoldment. In order to erect a new structure upon an old site it is necessary to tear down the old building; and this we must do, in fairness to the subject. However, it is not always demanded that the new structure be fashioned of entirely new materials. Old stones, that have borne the weather, and storm-hardened bricks, are often best. Here and there we shall employ a new sill or coping stone, and hew broader beams; but the new building needs not so much *new material* as bigger doors and windows—*more light and ventilation.*

There were fundamental errors that became evident as soon as we began to deal with children in the mass. There was the error of considering children as children, without due regard to age and stages of growth; and an undervalue of the element of interest, in teaching. There was confusion of thought about the capacity of the child to learn; and the danger of looking upon lessons as an end, instead of a means to an end—of education for education's sake. We have not yet settled the question of education, nor have we corrected all the old mistakes; but much has been accomplished when we begin to see that there are mistakes.

It was noticed, by the old school of teachers, that the age of memory is childhood. What was more natural, then, than for them to insist that the child learn "by rote"? There was truth in the insisting, but not enough truth. Verbal memory is characteristic of all the lower races; and education among the Chinese consists of practically nothing else. The result of that method is familiar to all. As a race they have become barren of ideas, and opposed to all things new. They are a child-race, with all that odd, old-appearing solemnity of the genuine child. Verbal memory was characteristic of the childhood of those races that have since matured. Traditions, folk-lore, the epic, history, and old songs were all transmitted orally to succeeding generations, after being committed to memory. This would seem to be proof enough that the child should learn by rote; and the child *should.*

The objection lies merely here: verbal memory, as a natural gift, belongs to a limited period of childhood, and it serves its purpose as a predominant trait only up to the time when causation paves the way to apperception, which is a life-long predominant trait. The truth lies in the fact that verbal memory does belong, preëminently, to the domain of childhood; and in the further fact that it can be trained to become a life-long tool for service.

The second point of attack is in the matter of discipline. "Spare the rod, and spoil the child" is an excellent proverb, but it was overworked in the schoolroom. The modern substitution is "interest." The two, however, bear an intimate relationship to each other, and neither can stand alone. Knowledge creates interest, links subject to subject, and lays foundations for deeper acquirement; and there is a place for compulsion, and a time. But compulsion, the preservation of discipline, must not be made an end in itself. Simply "good marks" are no more valuable than insistence upon certain things because we insist; for that is the old theory of the rod in a new dress. Scholarship does not proceed from without, but from within; and an ounce of inspiration is worth many pounds of driving. Marks are merely a matter of a good, or a goaded memory; scholarship is the fruit of mental vigor, warmed by the genial glow of interest. A boy will learn a dozen "cuss words" while he is learning one Sunday school text. Why? I do not know, unless it be that a naughty word has in some way been made interesting.

A third weakness in the old pedagogy consists in the misconception of childhood, itself. Youth is pathetic, only too often, where it should be glorious! Has the reader never felt that humiliation that falls upon a youth when he first begins to feel the stirrings of manhood, while the parent or teacher sees only a child? Reaction follows that humiliation; and insubordination, "toughness," " swagger," and many other phenomena of youth can be laid at the door of poor psychological insight on the part of the guardian of youth. As a simple matter of fact, the youth is not a man; but neither is he a child—he is a *youth;* and youth is a distinct stage of development. Modern methods call for a recognition of these facts; and, without further introduction, I shall map out the main conclusions that bear upon them. No originality is claimed in this paper, the subject-matter is scattered throughout many books; but it seemed worth while to gather it up within the compass of an article.

The pedagogy of to-day has a psychological basis, and is the result of a thorough study of the child. It recognizes at least three specific periods or stages of development prior to maturity; *i.e.* Infancy, Childhood, and Youth. Further divisions can, of course, be made; but the foregoing are certainly distinct.

1. Infancy, or the Primary Age, is the period between birth and the age of six; and it shows the following main characteristics:

The child manifests great restlessness and activity. Those of us who have ever spent a whole day "minding" one will need no added proof! The "infant" is frank and ingenuous because of a perfect sincerity and self-unconsciousness. Its faith and trust, particularly in the parent, are obviously the result of its entire dependence. It looks to the parent for everything. The imagination is vivid; and, as there is no possibility of testing by experience, the child of this age believes all that it is told. Its apperceptions simply dawn; and its concepts are concrete. Whatever it sees done it wishes to do also; and it imitates those who are closely associated. Normally, there is utter unconsciousness of sex.

2. Childhood is the period between the ages of six and about twelve; of which the following is a fair analysis:

There is less of restlessness, but still great activity; and a growing self-consciousness gives an increased independence. The child passes through alternate moods of shyness and "showing off." Memory is still retentive, and, with an enlarged vocabulary, the child is capable of forming more or less involved sentences to express ideas of its own; and it comprehends more the abstract ideas of others. The faculty of imitation now extends beyond the circle of the home, and the child displays tricks and mannerisms of its playmates and companions. Instead of being unconscious of sex, the child becomes sex-repellant; and to the girl the boy becomes a "horrid creature," while the boy puts supreme contempt into the mere pronouncing of "girl." The girl sees in the boy a monster of destruction and fiendish violence; and the boy scorns the girl's fear of

bugs, worms, snakes, cows, and like harmless creatures; and cannot understand her love of kittens and dolls. At this age the child is courageous through heedlessness, lives in the present, can readily dismiss the thought of consequences in the enjoyment of the moment and the moment's gratification. The "hero" is worshipped, as the psychologist truly tells us; but the child is utilitarian, and its hero, comrades (and there are many, for this is the "group age") and even the parents, are valued as they represent and reflect self-opportunity, with a natural and necessary selfishness. There is little that is considered too arduous for the accomplishment of an individualistic purpose. Disobedience may become frequent as the desire to gratify self outweighs the fear of consequence. This spirit is sometimes mistaken for the finer trait of independence, which, however, seldom developes until a later period.

3. Youth, or Adolescence, lies between the ages of twelve and eighteen to twenty. There is a diminishing of restlessness and physical activity; and physical exercise requires the stimulus of the contest found in games of skill. Between games there is a shyness that seeks the dignity of repose; and the youth is conscious of his hands and feet. There is a growing desire to please and be thought well of by others; and frankness yields place to diplomacy. Self-dependence and self-confidence make their appearance; and, because so many teachings are outgrown or proven false in the light of experience, incredulity and doubt disturb youth. Abstract thought becomes possible—youth is the time for philosophies—and care should be taken to give him a sound philosophy, or he will surely create a callow one of his own! He is idealistic and longs to imitate noble deeds, regardless of who performed them. The youth frequently emulates bad conduct and copies unworthy characters, not because of any love of bad deeds, but because he lacks proper discrimination and somehow thinks that certain evil characters are manly; and he reckons not, or is reckless. Youth is attracted by the opposite sex, and has reached what Dr. Barrett calls "the neck-tie period"—the period of "storm and stress." It is an age fraught with dangers; and the parent and teacher will need all possible patience in dealing with the subject.

These outlines might easily be extended. They barely touch upon the problem; but they will serve the purpose of a challenge to the attention and consideration of all who would teach with efficiency. These characteristics must, of course, undergo modification when dealing with the actual pupil. We need to understand the influence of "type," "temperament," and any other individual idiosyncracy of the child. But the analysis made is, in the main, true. Only the peculiar exceptions have been ignored; for every teacher must, himself, discover exceptions, and treat them as the occasion demands. The child is, like truth, a paradox; but a genuine love of the child and a little plain commonsense will make such a study as is here outlined invaluable. Without these the student becomes a pedantic blunderer. That which was true in the old pedagogy must be retained, and the truth in the new made our own.

In the first part of this paper we considered the child as psychological science has taught us to know him. In this latter part we shall consider the still greater problem of "the teacher"; for with the teacher lies the success or the failure of the Sunday school, although the *responsibility* falls upon the clergyman.

In a certain Sunday school, where careful attention had been given to system and method, the rector noticed one class of children that hung entranced upon the words of the teacher. The attention was so unusual, so completely absorbed, that he approached the class quietly to listen to the teacher, and to see how she managed to hold her scholars. She was reading a story, something on the order of *Little Women!* It was an excellent story, no doubt; but it was *not* instruction. She was indignant when the rector remonstrated, and called attention to the "quietness" of her class—how "well-behaved" they were.

In the same Sunday school a teacher paused in the midst of the lesson and asked: "Did you ever hear the story of the nobleman who wanted to hire a driver for his horses?" He plunged into his story without waiting for any reply; and in a few moments had fixed in the minds of his class of boys the meaning of "lead us not into temptation." It was an excellent illustration; and it *was* instruction.

Both teachers had discovered the secret of attention, which is interest; but one of them had made interest a tool for service, as every good teacher will.

Teachers, like poets, may be born and not made; I am not sure. But almost any earnest person can learn to write creditable rhyme, at least; and any earnest teacher can learn to give acceptable instruction. In any event, even the born-poet must learn something about versification; and one can no more teach in a Sunday school, without preparation, than one can in a public school. It may seem unnecessary to say such a thing; but experience compels us to believe that the average Sunday school teacher has no doubts about modern miracles.

The first requirement in teaching children should be, obviously, a love of the child; and the next an average intelligence. Given these, there is little excuse for not giving effective service. There is a world of helpful material, prepared by experts, and put into a form that the least inexperienced can digest and apply. Any of the leading Sunday School Commissions will gladly send a list of books that have been tried and not found wanting. The problem of the teacher is the difficulty of making the teacher see that the teacher must study in order to teach; and that the study should be coöperative.

It will be observed that we have not yet touched upon the subject-matter to be taught; and what will be said in regard to teaching can be applied to any subject-matter. Our concern for the present is the "how" to teach; and the first step would surely call for some knowledge of the child, and a study along the lines outlined in the first part of this paper. The next step in importance is the welding of the whole teaching force of the school into a unit, and the arousing of an *esprit de corps* by means of a common ideal and a unified effort. This can be accomplished best by some sort of a teachers' training class, or what many of us call "the teachers' meeting," the absence of which is bound to leave each individual teacher to his own resources, and to bring ultimate discouragement upon all but the very few who have unusual natural ability.

The teachers' meeting, or training class, is of the utmost importance in a well organized school; and it is not expecting too much to require the teacher to attend. There may be such a thing, but the writer knows of no successfully taught school that has not an efficient training class.

[CONCLUDED NEXT WEEK.]

WHAT MIGHT HAVE BEEN!

BY ZOAR

DID you ever, dear reader, after having read the story of some self-sacrificing servant of God, close the book with a thoroughly dissatisfied feeling with yourself? Oh! the wonders of that noble life! In spite of all its mistakes, which only serve to emphasize the power of God in a consecrated heart, His strength in our weakness, yet truly a life of love, a life of service, the life of a servant of the living God.

Is it a wonder then that the thought rises unbidden: "What might have been!" What might have been, had I too answered His call early and given myself fully, unreservedly to His service?

It may be perhaps, that unknown to us, self-satisfaction has crept in our heart, we are proud of what we have done, of what we are doing for the Master. Ah then, how bitter but truly beneficial is the thought of "what might have been." What, be proud of the little we have done, when others have given their whole life and are even now on their way Home, rejoicing and bearing glorious sheaves in their hands? Is there room left for our pride?

Oh! let us pray that we may indeed, daily, hourly, "redeem the time"; humble, because of the thought of what might have been; earnest, eager, because of the knowledge of God's full and free forgiveness, and of the hope of what we may yet do in His loving Service.

THE DEAN of the Cathedral in Fresno, Cal., in sending an offering of $100 to the Church Missions House, New York, gave this account of how it came into his hands: "A young nurse had been slipping quietly into the church on Sundays, when her duties did not prevent, for some months. As my entire congregation was, during that time, new to me I did not realize that she was a stranger in town. On Easter Monday she came to my house, told me of her appreciation of the Church's privileges, and asked if she might be permitted to make her Easter offering for missions. She seemed to get a great deal of happiness out of the writing of that check for $100. Since then I have come to know her very well and to realize that this was but the natural manifestation of a consistently unselfish life."

Notes on Idaho Work

By the Rt. Rev. J. B. FUNSTEN, D.D., Missionary Bishop of Idaho

LET it be remembered that Idaho is an interior state in what is known as the rapidly growing Northwest. It forms the eastern boundary of the great states of Washington and Oregon; and stretches from the Canadian possessions down to Utah and Nevada. It lies in the Rocky Mountain region and is noted for its majestic scenery, its forests, its vast sagebrush plains, its ranges for sheep and cattle, its mineral and power resources. Its development, however, seems scarcely to have begun, though much progress has been made in the last ten years, especially in irrigation, mining, fruit raising, and the development of electric power.

A MISSION CHURCH IN IDAHO

[In a Mormon town. More than thirty people have been confirmed there in little over a year]

It has the usual Rocky Mountain climate, somewhat modified by the fact that it is on the Pacific slope. The Valley of the Snake River, especially in the southwestern part of the state, though a semi-arid country like Utah and eastern Oregon, is very fertile and productive when irrigated.

Idaho is nearly twice the size of New York State. It has as yet inadequate means of transportation. A vast field has to be developed under conditions which few of our Church people can realize.

We have in Idaho over three hundred thousand people who have come in mainly in the last ten years. Over one-third of our population is Mormon. They have increased more rapidly than all other denominations put together in a large part of this state. Except for the counteracting effect of immigration from other parts of the country, the state would undoubtedly pass under the overlordship of the Mormon Church.

Our own communion has made excellent progress. It has been just six years since this state was erected into a separate district, and for two years of that time I had charge of Wyoming also. Nevertheless, both in material and spiritual matters, we are yearly getting a firmer grasp on the entire situation. Our friends must not expect unreasonable things, but remember that this is still a very new country, requiring much constructive and elementary work to establish new missions. It is not time to cease helping us, but this is the period when, with proper help, we may do really great things. There could not be a more unwise policy than prematurely to abandon these great Home Mission fields in the West, or to fail to take advantage of the leaders who by reason of long experience have become experts. It is a striking fact that in the great West there is not a Bishop who feels that he has from the Church anywhere near an adequate support in his work, and perhaps not one who has not risked life and all that he had for the advance of the cause.

We have now nearly 2,500 communicants in Idaho as against 600 twelve years ago. There are twenty ministers caring for these, and we need for vacant places ten more missionaries. Voluntary pledges for the support of these will be a great aid in our forward movement here.

In 1912 the baptisms were 385, contributions $42,267.70. Last year I confirmed 205 persons. There were five churches and parish halls built in the district during the past year. We need still three or four rectories, and gifts to this end would greatly help us. Our missionaries are preaching the Gospel in our small towns and villages among the Mormons, miners, lumbermen, among the settlers on the irrigated regions; also we are carrying on work begun in the last few years among cowboys and sheep-herders as well as Indians. Surely this kind of work is sufficiently missionary and important, for if we care not for our own home field, we really discount our efforts in other lands. If we permit America to become Pagan, how shall we hope to Christianize Pagan people in other lands? It seems unfortunate for such opportunities as come at this period in these new states to be lost. I have observed in the Church papers accounts of legacies being left to further endow a rich parish or college, which would have revolutionized this work and created an epoch in our new state.

We have, however, faithful friends who have made it possible to accomplish much which otherwise must have been left undone. We know that our president and Board of Missions are ready to do all within their power and even beyond, but they are limited by that which the Church contributes for its work through its regular channels for the world-field of its missionary effort. For their faithful service they deserve nothing but loving thanks and appreciation from every one of us, which I for one give in full measure.

We need in the mission field good, capable, earnest workers, who know and love the Church, who are intelligent and spiritually awake, willing to labor for Christ's sake, doing all for the glory of God. We have our difficulties in delivering the message. Last Easter one of my men, after having two services, walked twelve miles through snow three feet deep to give a service in a little mining community, up in the Sawtooth Mountains. Some time ago I was called on to go one hundred miles to have a funeral service, and this trip was far away from railroads and had to be made by stage and bob-sleds, the snow in most places four or five feet deep, and being in the month of April, was just breaking up, giving us the worst conditions possible. In another place in the mountains I had to pay twenty-five visits on Saturday in two feet of snow in order to round up my Sunday congregations of sixty-five in the morning and eighty-five in the evening. Was it worth while? Well, we have a nice church there now, all paid for, and it is the only one in that town. I might tell many stories of the labors of my faithful workers, but that would make a book. Suffice it to say, all are trying to do our duty in establishing Christ's Church in spite of obstacles.

We now have about sixty-five missions and established congregations. In forty of these we have church buildings. Some of these places are very weak and must be fostered for years. As many of our people come from Utah or the agricultural regions of the Middle West, we must recognize that our advance will be under difficult conditions. The settlers are interested in worldly affairs, but they also feel a need of the love of God. We give them the very thing they unconsciously thirst for, by sending them messengers of Christ and teachers of the Church.

INSTITUTIONAL WORK

Our hospital, St. Luke's, in Boise, took care of about 1,000 people last year and had 25 pupil nurses in its school. The hospital was started ten years ago and has now cared for 5,600 patients. It has had nearly 100 young Idaho and Oregon women in its training school. It has the main hospital buildings, with 70 beds and three cottages for the pupil-nurses and one bed endowed—$5,000. This last was done by a noble woman in memory of her husband. We have to care for people from all parts of the country, many of whom are charity patients.

One young man, who was a stone-cutter from Vermont, was so crushed in an accident here that we took him to St. Luke's and found it necessary to amputate his legs. He spent more than a year with us before he was able to go back to Vermont. Two old and infirm ladies without funds, who have seen better days, have been cared for during many months. We could mention hundreds of cases where the hospital has helped especially women and children from sagebrush ranches, and young men whose homes and friends are far away. If people only knew what a Church hospital means in a new country, they would not withhold liberal help to get it well established for all time.

A mission field which desires to reach and be of service to the people must not only look after the evangelical and healing work but also, at least to a degree, after the educational. Since religion is excluded from our public schools by law, and greatly neglected in our families in Idaho, it is most important that we should do our best as a Church to supply the deficiency. We have no boys' school. Difficult as it would be for the Bishop, yet I would gladly add one to my work if financially able, but with my present responsibilities it would not be wise.

BUILDING AN IRRIGATION CANAL IN IDAHO

SCENE IN IDAHO

However, our St. Margaret's Hall for training the young women of the interior Northwest did a good work last season, with its hundred pupils in attendance. Hundreds of our young girls have passed through it in the last twenty-one years, and many have been helped to a larger vision of life and its responsibilities. We want to make it more and more valuable. It needs funds for equipment and endowment. Last year one full scholarship was given by a noble Churchwoman as a memorial to her sister. A scholarship of $300 a year supports a boarding pupil, $50 a primary scholar, and $75 a collegiate scholar. There must be some people of means, who will realize the value of the small Church college and preparatory schools as against the over-endowed university. At last, are not these small, and perhaps by some despised, Church schools, the true character builders of our nation?

We wish someone would build for St. Margaret's a small chapel where we could teach these girls the love of, and privilege of, caring for the Church. It would help them to be better missionaries when they go back to their homes in mining towns and out on the ranches.

We are glad to report that our Indian mission at Fort Hall is doing finely. We had about twenty-three pupils, boys and girls, in attendance last session. They love the Church school and are well taught by our faithful missionary workers in the truths of Christianity, also in reading, writing, and simple calculation. They are taught also the practical arts of housekeeping and farming. We have at last cleared away all of the Indian school debt and a number of good friends are helping to supply the needed clothes for the pupils. Our Idaho mission churches are also nobly coming to the rescue. The Board of Missions has generously given us two other women workers. The Rev. Mr. Creasey and his corps of helpers are doing noble, sane, and successful work among these Shoshone and Bannock Indians. They must have our loyal and continuing support.

Here in this field we realize we are merely sowing seed. What we have done is small compared to what might be done and probably some day will easily be done. Our vision is limited, our strength is small, but surely even while we still sow on sterile fields, by faith, through the rifted cloud of encompassing trouble, we may catch a cheering view of God's far-off golden harvest, and that long expected hour of Christ's triumph.

PERRY CELEBRATION IN CHICAGO

(*Continued from page 629.*)

During his rectorship of four years a $5,000 mortgage on the rectory was paid off, the church fabric very much improved, and over two hundred people, the majority of whom were of mature years, were presented for Confirmation. During this time, Mr. Eustis promoted an advantageous arrangement whereby St. Bartholomew's Church became a mission for colored people, thereby benefitting the thousands of colored people of the city. Mr. Eustis took a deep interest in the work of the Associated Charities, serving as chairman of the Finance committee and also president of one of the conferences. Going to St. Paul's Church, Nantucket, Mass., for family reasons. Mr. Eustis has ministered to resident and summer people with marked success, has developed a very harmonious and united parish, with strong support, which he leaves in splendid condition. He is a member of the school board, having done unusually valuable work in that capacity for the past three years. He was one of the prime movers of the Nantucket Hospital project, is president of the Board of Trustees, and has worked untiringly for this worthy cause from the moment of its inception. It was largely through his efforts that a visiting nurse gives her services to the island. Mr. Eustis was a leader in all matters of social service in the community.

Bad Automobile Accident

During the week which commenced with the Twelfth Sunday after Trinity, sorrow came suddenly to members of three Chicago parishes, with the news of a severe automobile accident in Canada near Montreal. Mr. and Mrs. Zelotes E. Martin, of the Church of the Redeemer, of which Mr. Martin is a vestryman, were somewhat injured, while on an automobile tour; and Mrs. Martin's sister, Mrs. Richard Ovendon of Montreal, formerly Miss Catherine Elizabeth Pridmore, of the Church of the Ascension, Chicago, was instantly killed. The machine was ditched, owing to a break in the steering apparatus, the heavy machine falling over ten feet to a ledge of rock, and crushing Mrs. Ovendon's skull. The accident took place at Knowlton, in the Province of Quebec. The body was brought to Chicago, and the service of burial took place at the Church of the Ascension on Saturday, August 16th. Mr. J. E. O. Pridmore, of the Church of the Atonement, Edgewater, is a brother of Mrs. Martin and of Mrs. Ovendon. Both Mr. and Mrs. Martin, though badly bruised, are recovering from their injuries. Their two children, who were also in the car, escaped practically without injury. Mrs. Ovendon had many friends in Chicago, having lived in Oak Park as well as in the city, in former years. She was a devoted Churchwoman, and in Montreal had given much time to social service, having in charge an extensive work among girls in a settlement, which she was largely instrumental in establishing among the residents of one of the congested districts. Requiems were celebrated for her both at the Church of the Ascension and at the Redeemer, and at the latter church, on the Thirteenth Sunday after Trinity, special thanksgivings were offered for the escape from death of Mr. and Mrs. Martin and their son and daughter.

Missionaries Are Safe

Reassuring messages have just come from the Rev. and Mrs. Frederick G. Deis, in China, stating that they are well and safe. This is welcome news to Epiphany parish, where Mr. Deis was curate just before he and Mrs. Deis went to Hankow, and also to the parishioners of St. Luke's, Evanston, who are raising the fund each year to support him and who print his name each month in their parish paper as St. Luke's representative in China. Tertius.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

BISHOP WINCHESTER of Arkansas has served on the Vice Commission of Little Rock, appointed nearly two years ago by the Mayor. This committee brought in a report, unanimously signed, that prostitution should be suppressed. The report was promptly acted upon by the Mayor and Council.

The Bishop has also been selected to deliver at a mass meeting an address on the "Christian's Attitude Towards the Fallen." Dean Meyers of the Cathedral is chairman of this work in Little Rock, and his object is to have a refuge for any woman wishing to abandon a life of shame, also to see that such as can return to their homes may do so. Churchmen are trying to educate the people on lines of moral principle, and that there is but one standard for man and woman alike. The Bishop has an industrial school for illiterate girls, where he cared for nearly twenty last year, but his means are limited and consequently his work is handicapped.

Bishop Winchester is chairman of the anti-tuberculosis committee in Pulaski County, and a member of the board of United Charities. Dean Meyers has taken a personal interest in labor hours.

EXTRACT FROM MARYLAND REPORT

"We conceive it to be the primary duty of this committee," declared the Social Service Commission of the diocese of Maryland in its third annual report, "to quicken and arouse public opinion and Christian sentiment as a necessary and invaluable factor in the righting of social injustice and the advance of social progress.

"It is true, without question, that mere philanthropic effort, without the inspiration, motive force, and sustaining power of a deep religious faith, will not meet the needs of human life. The Church's message, therefore, must always be an evangelical message. But the Church must also be the conscience of the community. Its mission is not solely to proclaim a gospel of pardon and peace and to be the administrant of sacraments of grace. It has social obligations and a prophetic mission for its own time. The plea that the Church must "preach the old gospel" is true or false, therefore, according to what the phrase connotes. If "preaching the old gospel" means the old truth in a new setting, the old message of the Kingdom for the new age, the vital teaching of the Master vitally applied to present problems—then the plea is valid. But with many of those who use it, the phrase does not mean this; and it is a false plea if it means the limitation of Christian activity and influence, if the Gospel is to be made the message of a past age, with no practical application to present needs and conditions. In that sense it is a false plea, whether it come from those who dread the light lest their deeds be reproved, or whether it be the cry of a conscientious conservatism.

"The Church, we repeat, must be the conscience of the community. It must not preach the gospel merely as the story of a completed work; it must preach it as a vision of what is to be. It must concern itself not only with the salvation of individuals, but with all conditions which surround and affect individuals. If the Church's voice is silent about the evils and the injustice of this present world, it will not be listened to as it proclaims the peace and joy of the world to come. We recommend to our people the thoughtful use of the collect for St. John Baptist's Day, that after his example we may 'constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake.'"

"WHAT CAN THE CITY CHURCH DO?"

James Bronson Reynolds asks "What can the city church do?" as to certain social problems. He replies:

"Some churches furnish rational, attractive amusements for young men and thus keep them off the street, out of the saloons, and under good influences, but many of them fail to supply any adequate social life for their young people. In such entertainment as they offer to young people the two sexes are carefully segregated.

"There are in the whole city a few churches which give dances, offering young men and women a natural opportunity to meet and get acquainted pleasantly. These undoubtedly do good. But I wish more of our churches understood that there is no loneliness more awful than that of the young man unacquainted in a crowded city; it amounts to actual suffering.

"The solitude of him who, though living in New York's crowded centre, still has no friends, is possibly the worst solitude of all. It is harder, possibly, for the young man than it is for the young woman; at least it is more dangerous, for it is a simpler matter for the boy to pass through saloon doors and into other deleterious influences."

St. Mark's Church, Minneapolis, writes its rector, the Rev. James E. Freeman, is among the many parishes that are partially meeting this call of Mr. Reynolds, through its Wells Memorial House, "but it must do infinitely more if it is to keep pace with the ever expanding demands and needs."

LEADERSHIP OF NEW YORK

With all modesty it may be asserted, declares John Martin in the *Survey*, that New York city continues to lead the continent, and probably the world, in the social use of the buildings, grounds, and staff of the school system. So extensive are the activities of the Board of Education outside of purely educational work, so generous is the expenditure on recreation, music, dancing, concerts, lectures, and the like, that few citizens, even in New York itself, realize what a wide and well-managed social work is conducted regularly in the school buildings at public expense. Not infrequently, when some smaller city imitates one or two of New York's multiform and well-established school activities,—recreation centers, evening lectures for adults, mixed dances or the like—the experiment is proclaimed throughout the land as a brand new, daringly original feat, a signal discovery of a socialist mayor or of a wonderfully efficient commission government.

Mr. Martin has described at length in the *National Municipal Review* these sundry social activities and they make an encouraging and formidable showing.

PEOPLE write to the Federal Children's Bureau more letters on child labor than on wayward children, feeble-minded children, the pensioning of mothers, infant mortality and infant care, vocational training or the protection of girls, according to a statement of Julia C. Lathrop, chief of the bureau, in a pamphlet issued by the National Child Labor Committee. But the bureau has no authority beyond investigating and reporting conditions, so that all active propaganda for improved legislation and enforcement of laws must be undertaken by private organizations such as the National Child Labor Committee.

THE MOTHERS' PENSION LAW passed by the recent California Legislature ought to have, in the judgment of those who have followed the movement, a most important effect upon the fifty per cent. who leave school from the necessity of earning wages. These are precisely the cases which should have the benefit of the law, and social workers are earnestly watching this experiment in legislation. If the law proves adequate in reaching the children who are obliged to work, the child labor laws can be strengthened throughout and the granting of work permits be reduced, if not eliminated.

REPRESENTATIVE EDMONDS of Pennsylvania has introduced a joint resolution in Congress for an amendment to the constitution to provide that "Congress shall have the power to establish uniform laws on the subjects of marriage and divorce for the United States, and to provide penalties for violation thereof." The recent adoption of the amendments providing for the direct election of United States senators and an income tax has encouraged the belief that this new amendment may before long be incorporated in the constitution.

A BOYS' CLUB and Club House are maintained in connection with the Cathedral parish at Topeka, Kansas.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

THE REPORT ON THEOLOGICAL EDUCATION

To the Editor of The Living Church:

I HAVE read with great interest the letter of the Bishop of Vermont, in which, with his characteristic clearness and force, he criticises the Report of the Commission on the Status of Theological Education.

I venture to say, however, that there is a large portion of the letter which goes outside the bounds of really fair criticism of the report.

The criticism (I) of the composition of the commission is well taken; but for that the members are not responsible. There is no intentional "glorification of legally incorporated" seminaries (7). The commission wished to describe a real Seminary of the Church, as contrasted with a private theological school, run, as we have known it, by an individual and with no legal status; and so the phrase "legally incorporated" was used. As the Bishop says, it is easy for a number of people to secure a charter for a theological seminary; but even so, a chartered institution has at least the public endorsement of the state and puts itself within the reach of the state's law.

The alarm over the possible results of "specialization," expressed in (4), is not justified by the language of the report, in which there is not the remotest suggestion of slighting "the learned languages, Church History, and doctrinal theology." Is it not conceivable that a man may be instructed in these necessary subjects and also receive some definite training for a special field of work?

The "vicious system of examinations" that "runs through our American educational institutions generally" was not created by the report.

The two live issues are: (1) Whether under any circumstances a Bishop ought to be permitted to accept the examination of a theological seminary of this Church in lieu of the examination by the diocesan examining chaplains (appointed by the Bishop); and (2) whether the constitution of a General Board of Education, with little or no authority, to begin with, will accomplish anything worth while.

As for (1), I shared the doubt of the Bishop of Vermont as to the wisdom of granting this discretion to the Bishop, and I so expressed myself at the meeting of the commission; my objection being based on the opinion that the examination by diocesan chaplains safeguarded the Church's faith in the case of students who were sometimes graduated from theological seminaries with very imperfect appreciation of the meaning and importance of fundamental truth. I was made to realize, however, that great inconvenience and actual injustice sometimes resulted from giving exclusive authority to the examination by diocesan chaplains; and then, when I considered the possible unification and standardization of our seminaries through the influence of the new Board of Education, I withdrew my objection to giving the Bishop this discretionary power.

As to (2), while it is true, as the Bishop says, that the General Board of Education, to begin with, has little or no authority; yet the very fact that we have such a board will be a great step forward. Like the Board of Missions, it will help us to realize the corporate unity of this Church, and lift us out of our sectionalism and congregationalism (which to-day are stifling); and it must follow that the board will be organized on a more permanent basis, and that its powers will be enlarged. I have regarded all other matters in the report as of secondary importance to this, and I do trust that the Bishop of Vermont will give us his advice and coöperation in securing it.

THOS. F. GAILOR,
Bishop of Tennessee.

A COURT OF APPEAL

To the Editor of The Living Church:

THANKING you for your editorial on the Report of the Joint Committee on Final Court of Appeal, I ask leave to criticise your criticism in two points. You find the first sentence of § iv. unintelligible. It is meant, I may explain, to impose upon the (Departmental) Court of Review the duty of giving prompt notice of its results in either of two cases, (*a*) when it has decided an appeal from a Trial Court, and (*b*) when, as may happen, it is itself so divided in opinion that five judges cannot be brought to concur in any form of decision, in which case the judgment of the Trial Court is affirmed. The sentence is certainly not meaningless. I think that it will be found intelligible by any one who is very familiar with Canon 30. Happily, most of us are not familiar with the canons touching ecclesiastical trials.

Two other points which you raise may be brought under one head. The proposed canon makes no provision for calling a special session of the House of Bishops, and it does call for a vote of two-thirds of the Bishops entitled to vote to define that a given statement is heretical. Many of us will feel that a special session, with an attendance of less than two-thirds of the Bishops, is no proper occasion for a doctrinal decision of the highest importance. We feel that nothing should be condemned as heresy, or even as "false doctrine," which does not appear clearly to two-thirds of our Bishops to be subversive of the ancient Faith. If we wait for the time of General Convention for such a meeting of the House of Bishops as a Court of Appeal, there will be no difficulty about having much more than two-thirds of the Bishops in attendance. At Cincinnati there were but six absentees out of 104.

LUCIUS WATERMAN,
Secretary of the Committee.

PRAYER BOOK REVISION AND THE BAPTISMAL SERVICE

To the Editor of The Living Church:

IN an article on "Prayer Book Revision" in the issue of THE LIVING CHURCH for August 9th, page 525, the Rev. Clifton Macon writes, under the caption "No desire to legislate as to Doctrine":—

> "The Rev. P. H. Hickman, in a letter to THE LIVING CHURCH, expressed apprehension of what might happen if there should be a revision of the Baptismal office, commenting upon the fact that the Memorial gives no 'definite emendation.' As a member of the committee I can say that it had no idea of suggesting any modification of the Church's doctrine; but that it did feel that the phrases 'conceived and born in sin' and 'delivered from Thy wrath,' were not essential to the efficacy of that sacrament; that they were apt to be misinterpreted, often requiring explanation, and therefore might well be left out; and that there were other portions (not doctrinal) which might be amended in the interest of directness and of clearness of meaning."

In view of the phrases cited, the apprehension is well grounded. These phrases which the Rev. Mr. Macon proposes to omit from the Baptismal Service are well known Scriptural phrases to express the doctrine of Original Sin. In the Epistle to the Ephesians, II, 1-3, the second phrase has its place to express the doctrine:

> "And you *hath he quickened,* who were dead in tresspasses and sins;
>
> "2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
>
> "3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

From the Epistle to the Ephesians the phrase is taken over by the Prayer Book and taught to every child in the Catechism to express, in the question concerning the grace of Baptism, this doctrine of Original Sin:

> "*Question.* What is the inward and spiritual grace?
>
> "*Answer.* A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

Believe me, Sir. Faithfully yours,
San Pedro, Cal., August 21, A.D. 1913. P. H. HICKMAN.

ROMAN TEACHING ON LAY BAPTISM

To the Editor of The Living Church:

I AM very much obliged to Mr. Nickel for his brief on the Roman Teaching concerning Lay Baptism, which I knew, though not in such convenient form. But as the only Rev. Mr. Zeigler, with the misspelled name, in the clergy list, for which a stupid blunder by a court officer many years ago is responsible, I do not think it out of place to disclaim having asked the question.

Yours truly,
OSCAR WOODWARD ZEIGLER.

Saint Mark's Rectory, Baltimore, August 22, 1913.

PROBLEMS OF CAPITAL AND LABOR

To the Editor of The Living Church:

EUGENIA BLAIN, in your issue of August 16th, defends the "rights" of the employer by saying that in paying wages he purchases a "commodity"—labor—and that by rights he purchases with it the grateful, unstinted, and enthusiastic service of the worker.

The amazing logic of capitalistic ethics could not be more innocently exposed. Capital buys from labor the only commodity

which makes profits, the increase of capital, possible. Labor purchases from capital the right to work and to live, on condition that thereby capital is increased. Therefore labor owes to capital the gratitude and the joyful service of one utterly dependent upon a benefactor and saviour. Ye are bought with a price; therefore glorify Mammon in your body and in your spirit, which are Mammon's.

It sounds horrible, so stated, yet this assumption underlies the ethics of the whole business and professional world to-day, from the high-salaried manager or attorney to the humblest bank-clerk. The only class that is at heart uncorrupted by this blasphemy (that one's first duty in life is to those who buy our work or our ideas) is the laboring class. It is effectual resistance of this class alone that prevents the open erection, virtually, of a golden image.

Under present-day conditions labor owes capital absolutely nothing. Capital itself is in hopeless debt to labor. Labor does owe to itself the endeavor to keep its own power and skill, not to allow its own efficiency to deteriorate, nor its morale. It owes to the individual capitalist merely the same charity and mercy that it owes to all men. But it cannot do other than repudiate any moral claims made by capital, as such, as a monstrous mockery and fraud.

Here is the point: Do we get our daily bread from God, or from Capital? Capital itself is slowly forcing this issue on every Christian soul.

Capital pays the least possible price for labor, invention, ideas, organizing genius. Labor sells, because capital has the power of withholding work and freedom from the seller. Capital then, whenever it dares, goes on to claim the whole man and the whole woman, in return for the permission to work and live.

Christ bought us, not at the lowest market price, but with His Precious Blood—the life of God for the soul of man.

Capital pays no more wage than it must, in order to make profits; and pays it after the service is rendered. Christ paid the whole infinite price in advance, while yet we were without strength.

To which, then, to God or to Capital, are we to pay fealty for our daily bread? The one means life and freedom, the other means atheism and slavery.

Thousands who are worn on the treadmill of business exaction, goaded by false and foolish loyalty, haunted by the fears and superstitions of a mistrained conscience, are draining their nerve-energy into the maw of a senseless Moloch, whose votaries preach constantly this mocking gospel: "There's plenty of room at the top."

Let them pause and ponder whether they are not rather more vitally concerned with the struggle to make room at the bottom—the very foundation of society. WILLIAM MILLER GAMBLE.

To the Editor of The Living Church:

THE Rev. W. M. Gamble's extraordinary effusion in your issue of August 16th challenges any one to show that he is mistaken in regarding capitalism as "plain robbery." In reply I refer him to my letter in THE LIVING CHURCH of January 20, 1912, in which letter I showed from the United States census statistics for 1909 that capital was then paying labor about *two-thirds of the net product of manufactures.* Is there any "robbery" about that? *Two-dollars out of every three* secured by the joint work of labor and the machines of capital, going to labor! In view of such a showing as that, no fair minded man can charge capitalism as robbery. I look therefore to see an early expression of regret from my reverend brother that he should have wounded the ear of the Church and attempted to inflame the mind of labor by his monstrous accusation against many esteemed brethren in the Church.

Baltimore, August 16, 1913. CUSTIS P. JONES.

BISHOP BRENT'S HARVARD ADDRESS

To the Editor of The Living Church:

THE last biological authority, Dr. Herter, states that what is called freedom of the will "is an illusory feeling, associated with necessary and inevitable protoplasmic reactions, excited by stimuli which, acting on a brain of given organization and experience, could have no other outcome, except that which in fact transpired." It is in this sense that an external force may be said to have committed some "trust" to this nation, as a mechanical fatalism implied in an automatic action of the brain following a predetermined law, which precedes what we have regarded as a spontaneous act of will! This may remove responsibility from Mr. McKinley and transfer it to the blind impulse of preceding protoplasmic reaction, when, by his will alone apparently, the Philippine Islands were taken from Spain, against the protest of our leading publicists including his own Commissioners. Does Dr. Brent accept this theory of fatalism, or are we to suppose he means that the late President was himself "the Controller of the world's destiny," or directly inspired by some higher Power?

Dr. Brent asserts that the Philippine question "is irrespective of political affiliations." The Bishop probably meant to say "partisan" affiliations. Every public question is political and must have "political affiliations." From the very first, fifteen years ago, the Democratic party has opposed the attitude of the Republican party in laying upon the shoulders of the United States at McKinley's behest the burden of the Philippines, "an inexcusable blunder" (Dr. Brent's "great and religious trust"). The efforts of our League under the leadership of Senator Hoar were crowned with success in winning the necessary number of votes in the Senate to defeat the ratification of the Treaty with Spain upon this ground, ever since maintained by the Democratic party whose all but solid opposition was reënforced by three or four nobly independent Republicans. There followed the "war" (the fortuitous outbreak of which changed some votes and secured the ratification of the treaty), involving the loss of thousands of lives of Americans, and hundreds of thousands of natives' lives to prevent their evolving a national existence the only way it ever came to a nation, as John Fiske said.

Bishop Brent represents himself as hoping for some vague and infinitely remote independence, but his hero and his coadjutor is Cameron Forbes, who is bitterly opposed to independence, who believes in "colonialism," and encourages the foreign "exploiter," certain to be a violent opponent of the removal of United States sovereignty. The Democratic party is pledged to the only course that can save the situation and which is so antagonized by Cardinal Gibbons and Bishop Brent and other spiritually and temporally interested persons;—an immediate movement towards a definite independence.

Granting all sincerity of motive, Cardinal Gibbons is openly blamed by many of his co-religionists for taking part in politics, and there are many more persons who deplore the selection, this year and last, for Harvard's honorary degree, of three gentlemen, engaged in service, however self-sacrificing, to perpetuate conditions which Senator Hoar associated with the downfall of the Republic!

You have admitted Bishop Brent's "reply" at the last Harvard Commencement, which is really a political plea for "imperialism"; natural enough from one of his birth and nurture. Our League, including Bishops, clergy, and laity of the Church,—and the great Democratic party, believe "the nation's work" is to be done at home.

Boston, August 10. ERVING WINSLOW.

THE CLERGY PENSION REPORT

To the Editor of The Living Church:

THE Preliminary Report of the Joint Commission on the Support of the Clergy (Pensions) makes interesting reading, and it would seem as though its business-like proposition would commend itself to the Church. Yet its chief defect lies in that very direction, namely, when it makes the pension to depend upon the amount of stipend received during active service.

It is a fact frequent enough to be noticeable that parishes offering large salaries prefer distinctly, other things being somewhere near equal, to call rectors who have small families, and some means of their own. Money attracts money. It is also true that many of our best men, Bishops and clergy, have served on small stipends all their lives, not because they could not command higher, but in order to give their services where they seemed to be most needed.

It has, moreover, always been a difficulty in rural dioceses to keep the robust and all-round men who are indispensable in such work, because of the comparatively low stipends. If in addition, the country work must contend against the fact that such work will automatically cut down the future pension of those who serve in rural cures, it will be apt to be a serious blow to country missions.

It may be business in one sense, but hardly justice that a man who has sunk all his private means in ekeing out small salaries in the domestic mission work of the Church should be penalized in addition when he retires, broken by hard work and isolation from active service.

Somehow the Church must devise means, rather, to encourage her men of ability to go where the foundations are being laid, and to *remain* where, as in the country, personal acquaintance and settled pastorates are the chief means of success. In this respect the Report, admirable as it is, would be a move in the wrong direction. D. L. SANFORD,

Diocesan Missionary of Vermont.

ALIENS AND THE CLERGY PENSION

To the Editor of The Living Church:

MAY I ask your correspondent, Rev. George D. Ashley, whether the fund is for those who serve the Church in America or for those who serve America in the Church?

Are we to pension Americans for being priests, or are we to pension priests for being Americans? Or simply pension priests for being priests?

Is this Church Christian (of Christ), or just American (of America)? Is not this Church Catholic, and of the world's democracy?

Let us suppose the Church in the new China establishes a strong pension fund and debars all priests not native born or naturalized. Splendid appreciation!

Some of our Anglo-Saxon missionaries dislike being called Mexicans, Japanese, Chinese, etc.

I am sure your correspondent does not ask the alien priest to patronize those who "butter his bread," but I agree with him in deploring the aggressive hostility and resentment of the term American that he has come in contact with. I also deplore the fact that

some of the most unfavorable comparisons and severe criticisms I have heard of America have been uttered by the native American!

Your correspondent approves the English custom. Perhaps he imagines the Indian, the Australian, and the Canadian love the Church better for, and see a beautiful expression of, Catholicity, in the Colonial Clergy Act! Alas, they of the Colonies do not so regard that Act.

Some faithful missionaries and rectors of the Church in the United States have not been naturalized for various reasons. Some have met, in their study of the conflict of laws, technical difficulties with the inheritance laws of their native land, should they become American citizens. Some of these are independent of the Pension fund and will possibly retire to their native land, about the time the clock strikes their pension hour. Some few hesitate because the three questions involved in naturalization are similar to the three—renunciation, belief, obedience—of the Baptismal service. This is a large request, and America merits an undivided loyalty from her citizens. Some have hesitated because they resented having to tie to a party in order to register as a voter.

The majority of the non-American clergy in the United States are, I believe, splendid examples and exponents of American ideals; but all this seems to me beside the point. The pension surely is for those who serve the Church, and we shall no doubt continue to accept the offerings from our non-American laity and clergy, and pension those who merit or make their claim on merits of ministerial service.

Yours faithfully,

Evanston, Ill. A. L. Murray.

LITTLE CHURCHMANSHIP AND LARGE CHURCHMANSHIP

To the Editor of The Living Church:

I HAVE read and reread the letter in your last number (August 16th) from the Rev. Wm. M. Washington and it seems to me his vision must be somewhat clouded. In the first place he seems to imply that the Protestant Episcopal Church is narrow, whereas I have always heard it spoken of as "the broadest Church in Christendom." It is certain we have those with us of the deepest faith and we have those who would seem to have very little, if any faith at all. The author rejoices in the fact that every properly baptized person in the United States is a member of the American Catholic Church. Those whom Mr. Washington is pleased to call Little Churchmen would go a little farther and say that they are members of the Holy Catholic Church and not restrict it to the American branch. He says the "Little Churchman" would excommunicate Methodists, Presbyterians, etc. Is it not more correct to say that they have excommunicated themselves? By what authority does he say that "Little Churchmen" do not admire "Methodist fervor," "Presbyterian staunchness," "Lutheran stedfastness for doctrine" (but how about P. E. stedfastness?) How about their acceptance of the "historic episcopate or the priesthood?"

By what authority does he say that "Little Churchmanship" would "spue out these elements of Catholicism?" Once more, is he not "Little" when he limits the Catholic Church to the "*great orthodox*" denominations? By the way what is his definition of orthodox?

At the close he numbers the "Large Churchmen" as nine-tenths of our members. If this enumeration is correct, why do they allow the little one-tenth to decide this matter? Why do not the nine-tenths arrange it all?

Bristol, R. I., August 20, 1913. John P. Reynolds.

CLERGY PENSIONS

To the Editor of The Living Church:

IN your editorial review of the Report of the Joint Commission on Clergy Pensions in the issue of August 16th, you say: "It is obvious that the clergy whose names appear in the long list of 'non-parochial,' not being regularly employed at distinctively clerical work to which a stipend is attached, would not be beneficiaries of this proposed fund. This is right, for the retiring allowance would be based upon service rather than upon the mere fact of orders, and the drone, who undoubtedly is not altogether unknown in the ministry, would at least not be a tax upon the pension fund."

The problem of the "unemployed" clergy comes up periodically in the Church press and brings out a batch of more or less hysterical letters, none of which solves the problem, or, indeed, tells any of the really interesting facts in the case, and then the editor announces that "this discussion is now at an end." But in all the pointless literature on this subject that I have read, I do not remember to have seen before any such wholesale characterizing of the non-parochial clergy as "drones," and, as I am one of them, I object to it.

Though I know that my own case is paralleled by many others, I am in this letter speaking only for myself.

I am "regularly employed at distinctively clerical work," being in charge of a small mission, but because it is in a diocese other than that with which I am canonically connected I am rated as "non-parochial." Moreover, as the stipend attached to this mission is not large enough for me to support my family on it, I am engaged through the week in teaching. Thus I work hard six days in the week in order to be able on the seventh to render to the Church that service which she seems glad to accept, but for which she provides no living wage. Under these circumstances, I beg respectfully but firmly to protest against being alluded to as a "drone."

As long as I have the use of my faculties, I care for no pensions, now or hereafter. I ask no odds, and no help, of the Church or of any one in the Church; and if that had been the only question involved in your editorial paragraph I should have "kept still silence." But under the gratuitous insult of that hard name, this worm may perhaps be excused for "turning."

I may add that as I have been a reader and admirer of The Living Church for many years, and have often marveled at its uniform courtesy, even under circumstances of great provocation, I am convinced that the sentence quoted was an editorial slip, and that no insult was really intended, but it hurt all the same.

George Frederic Degen.

South Byfield, Mass., August 20, 1913.

[There are "drones" in the ministry. We could mention some. That does not mean that our correspondent is a drone. He shows that he is not. Therefore the reference to drones had no connection with him. And we particularly showed in the article criticised that to have one's name on the "non-parochial" list did not imply that he is a drone, mentioning particularly those who are physically disabled and those who are retired from active work by reason of age or infirmity. Hence we venture to hope that that "uniform courtesy" which our friend is so good as to impute to The Living Church was not, even by inadvertence or clumsy expression (as may easily be the case) suspended in the matter of the editorial criticised.—Editor L. C.]

THE CONFIRMATION SERVICE

To the Editor of The Living Church:

SURELY I am only one of many in the Church who could not agree with the Rev. C. B. Wilmer that our Confirmation service needs "enrichment" (?) in such a manner as he proposes. Baptism and Confirmation are two separate sacraments. As one of our noted priests in a pamphlet on Confirmation has said (if I remember rightly), Confirmation has no more to do with the renewal of baptismal vows than the veil of a bride with her marriage. Laying stress on that point and forgetting *entirely* the bestowal of the Holy Ghost, has led, I think, to the widespread idea here in the East that Confirmation is a sort of graduation from Church and all religion, and in that way we have lost many communicants.

Why not go through our Confirmation vows every time we receive the Sacrament of the Altar? That is the logical proceeding.

Yours truly,

Brooklyn, August 16th. C. F. Kellogg.

DOES NOT WANT EXPURGATED EDITIONS

To the Editor of The Living Church:

IN your review of Miss Agnes C. Fisher's translation of Père Huguet's *Guide to True Holiness*, in the current number of The Living Church, you remark "Why could not the translator have given us what we need and left out distinctly Roman thought?" I have always felt that kind of a translation (if translation it would be called) to be particularly objectionable. Are Anglicans supposedly so weak in the Faith, or so poorly instructed, that it becomes necessary to "Anglicanize" the works of Roman writers? Unfortunately, owing to the zealous expurgatorial efforts of translators, it is difficult to obtain a proper translation of Thomas à Kempis' *Imitation of Christ*. One may pick up, in almost any book-store a "Protestantized" edition of this work, carefully purged of all objectionable phrases. One "translator" has even gone so far as to omit altogether Book III, *On the Holy Communion*,—on the ground, as he states in the preface, that it does not agree with the theological teaching of the other books, and therefore must be the work of some other hand! When it becomes necessary to read the works of a great literary man through the medium of a translation, it is very annoying to find that the "translator" has altered things here and there in order to intrude his own ideas. I, for one, feel that I am sufficiently grounded in the teachings of the Anglican Church to be able to read Roman Catholic authors without having them sterilized by some Anglican Inquisitor.

Yours very truly,

New York, August 20, 1913. Walter S. Fleming.

THE JOURNAL AND THE TITLE OF THE DIOCESE OF SPRINGFIELD

To the Editor of The Living Church:

THE words "untruthfully," and "pious fraud" are Mr. Leavitt's *own, applied by him* to the Secretary of the Diocese of Springfield, and *not* those of

Edward Huntington Clark.

Portland, Oregon, August 19th.

[The discussion of this subject in these columns is now at an end.—Editor. L. C.]

LITERARY

RELIGIOUS

Catholicism and Life. By the Rev. C. H. Sharpe, Diocesan Missioner, Gloucester. New York: Longmans, Green & Co. Price $1.50 net.

Has the Oxford Movement ceased to move? There are those who believe that it has; and rejoice or weep accordingly. Others there are who believe that its great forces are moving mightily; but in deeper and quieter currents. Jordan may be coming to nothing in the Dead Sea: or the living waters may, after the plunge and surge of cataract and rapid, be moving as mightily as the quiet flood which flows through Ontario on to the Deep.

Whatever the truth, it is plain that a change has come, marked by the relatively diminishing strength of a party, and, be it hoped, the increasing strength of a principle. The man who sees this change and puts forth his effort to guide it is at least a timely prophet and his book has its claim to be heard.

And here we have such a book with a definite thesis and a promising project. The Catholic Movement is not moving, and that for a reason clear and definite. The movement is trying to move too far from human actualities, content to state its Truth in historic terms without taking care that it shall be understanded of the people in terms of their daily interest and need. Its prophets speak with authority, as they should, but do they also speak with understanding of life, with insight, with sympathy? Are they perhaps more willing to have dominion over our Faith, than to be helpers of our joy?

Father Sharpe believes that they are; and that the time has come to see Historic Creeds and Ecumenical Decisions in the light of everyday life and human needs. As we might say in America, to set the Ancient Verities in the light of pragmatism and to show them in that light as sound and more serviceable than ever. It is a good purpose; for who does not perceive that the teachers who must in every age commend themselves to men's consciences, must in this age also specially commend their message to men's experience?

That a man, himself in active service, has tried to do this; and that he has in places done it well, is cause for gratitude, and commends his book to all who aim to do their Lord's work better.

The excellence of the book in its purpose and in its best moments only adds edge to the disappointment that in sundry ways its promise is not fulfilled. In the first place the statement of dogma often outweighs in space and in force the interpretation of it in life; and too much is stated at a time before each interpretation. Shorter sections, swifter passages from theology to sociology, would be easier to follow, more persuasive to the common mind. And would it be too much to suggest that the approach would be easier, the conclusion more convincing, if the method were reversed, if the needs of life were stated first, and then it were shown how they are met by the several Persons of the Holy Trinity, Dogma of the Faith, and Usages of the Catholic Religion?

Again, the author has given vivid prominence to two matters which, whatever their merits, must seem to most of his readers far beside the purpose of his book.

One is the primacy of St. Peter as perpetuated in the Papacy; the other, the Immaculate Conception of the Mother of our Lord. He states both clearly and to the perfect satisfaction of everyone who believes in them; but he fails to show the relevance of either to the present progress of Catholic Ideals in the Anglican Church; nor does he justify either to minds long made up against them. If these things are essential to the book, they deserve a fuller treatment; if not, it were wiser to leave them out.

The book, however, has much to make us forgive even greater faults. It is rich in plain statements of the Faith, its translations from the Fathers are clear and apt, its arguments, when worked out with patience, are convincing. It will help every Catholic Christian who is willing to think; and, still more, those who would guide others to think. Perhaps it will be the parent of other and better books, or happily it will be revised by its able author when he shall have found time to write with greater patience and wisdom, with finer poise and surer aim.

JOHN MITCHEL PAGE.

CHILD TRAINING—MISSION STUDY—SUNDAY SCHOOLS

Training the Boy. By William A. McKelver, Professor of Philosophy, Kansas State Agricultural College. New York: The Macmillan Company. Price $1.50 net.

This is a guide to the "problem of the boy" and has for its motto, "Train the whole boy and not merely a part of him." Its object is to set before the readers many useful suggestions for supplementing the ordinary public school training so as to produce a boy ready to take his place in the industrial life of the community. The key note of the book, which follows the training of a boy from babyhood to manhood, is to train him so as to fit him for his part in the industrial life. He is taught to work, for a return as a wage, from early childhood. His work and play are to be balanced. His capacities are to be developed, but always with this in mind. We would question very seriously whether this commercial standpoint is the best ideal to put before a growing boy. Its result surely will be the idealizing of the wage return for labor done.

The chapter on The Religious Life holds that it makes no difference whether the boy chooses to become "a Jew or a Gentile, a Catholic or a Protestant." With that position we can have no patience. It is entirely and utterly un-Christian, and, coupled with the commercial standpoint of which we have spoken, gives an entirely wrong tone to what in many ways is a useful and suggestive book.

A Handbook to the Church's Mission to the Indians. In Memory of William Hobart Hare, An Apostle to the Indians. Published by the Church Missions Publishing Company, 211 State street, Hartford, Conn. Price 50 cents.

This issue of the Soldier and Servant series is a very valuable and very interesting handbook of the work which the Church is doing among the Indians. Compiled, under the editorship of the Rev. Harry E. Robbins, by a committee of the Woman's Auxiliary, it sets before us a clear and carefully drawn picture of the Indians of the United States, their origin, customs, and religions; the relationship between them and the government; and then traces the work that has been done to bring them to the Church, coming to its climax in the story of Bishop Hare's work in Dakota. To outline the story would be to summarize the book. No study of the mission among the Indians can afford to ignore this "compilation," as the authors call it. It is interesting reading, though by no means lacking in seriousness, and deserves, what we are sure it will receive, a wide circulation.

A *Catalogue of Sunday School Supplies* just issued by THE YOUNG Churchman Co., Milwaukee, shows such a variety of Sunday school text books and other requisites as to convince anybody that Sunday schools are at least not ineffective from lack of material. Starting with the Standard Curriculum, suggestions are made as to text books appropriate to each grade, designating also the recommendations of Dean Lewis (in THE LIVING CHURCH Sunday School Department), the Sunday School Commission of the diocese of Connecticut and the Board of Religious Education of the diocese of Newark, and also the publications of the New York Sunday School Commission. Some new books on Sunday school themes introduced in this Catalogue are *The Children's Challenge to the Church*, by the Rev. William E. Gardner, General Secretary of the General Board of Religious Education; *Handbook for Primary Teachers in Church Sunday Schools*, by Anna F. Murray, with Foreword by Dean Lewis; *The Elements of Child Study and Religious Pedagogy*, by the Rev. Wm. Walter Smith, M.D.; *Manual of Instructions in the Christian Religion*, by the Rev. William F. Shero, Ph.D., and *The Catechism with Blackboard and Chart*, by an English clergyman, the Rev. S. N. Sedgwick. The Catalogue will be sent free on request by The Young Churchman Company, Milwaukee, Wis.

RACIAL PROBLEMS

TWO YEARS AGO there was held at the University of London the First Universal Races Congress, which was attended by representative men from all parts of the world. The papers presented to this congress have now been published in permanent form and constitute a most important and interesting contribution to the whole question of a better understanding among the several nations and races of the world. The object of the congress was to discuss in the light of science and modern issues the general relations existing between the peoples of the West and those of the East, between so-called white and so-called colored peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier coöperation. One of the most interesting sections is devoted to the modern conscience in relation to racial questions. It is discussed by such well-known writers as Felix Adler, Israel Zangwell, Professor W. E. B. DuBois, Dr. Charles A. Eastman. Another interesting section deals with positive suggestions for promoting inter-racial friendliness, opening with a characteristically fine paper by Baron d'Estournelles de Constant, who concludes his paper by saying: "Our concern now is to hold fast that which we have gained. Let us each grasp our opportunity by contributing through the channels of our own national organization to the organization of mankind in general." The volume, which is published by the World Peace Foundation (29 Beacon street, Boston), is edited by G. Spiller, the executive and organizer of the congress.

WE GROW able to do and bear that which it is needful we should do and bear. Straining up a steep hill, a man's heart will grow stout just in proportion to its steepness.—*Selected.*

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

VACATION time is over. The Sunday school, which has been closed for a part, or the whole, of the summer, is about to open. What preliminary steps are we to take? This question is so essential that we will venture to risk the repetition of some of the suggestions of a year ago, and to urge upon the rectors and teachers of the schools a few very important matters.

First we assume that the whole question of what is to be taught and who are to teach it has been decided upon. Whether the school is graded or ungraded; whether the methods are new or old; whether there has been a summer respite from the regular routine or no. These two matters are absolutely fundamental. The course of study, and the teachers for the classes, must be decided upon before the regular work begins.

Then we assume that the necessary supplies are in hand in time for the first session of the school. To gather children together, and expect them to do work that will justify the use of the word *school* in connection with that work, and not to have the supplies in hand, means more than lost time. It means a loss of impetus and a deadening of enthusiasm which can never be recovered.

CURRICULUM, TEACHERS, and supplies being ready, the next step, immediately prior to the opening of the school, is that very practical one to which we referred a year ago, following the suggestion of the *American Church Sunday School Magazine*. *Let the Sunday school rooms be clean.* By *clean* we do not mean a superficial sweeping on Saturday that leaves dusty floors, and dim windows and dingy walls. We mean a really thorough cleaning that will show in the "spick and span" look of the room, and will do not a little to further the cheerfulness of the pupils. If there can be added some new pictures on the walls, and the arrangement of the classes can be bettered, these will help.

This may sound very trivial, and quite unnecessary, but the importance of it, both in view of the children, and the oft indifference to the suitableness of their meeting place, makes it something that needs to be said and that with emphasis.

SCHOLARS ARE AS VITAL to the school as the teachers and the cleanliness of the rooms. The next step, perhaps it might better precede the opening of the school by two weeks rather than by one, is notifying the scholars that the school will open on a certain Sunday at a certain time. Every pupil on the school roll of last year ought to receive a similar notice. And the parents of every pupil should also receive a similar notice. Perhaps the surest way would be to send the family notice out ten days beforehand, then follow this with a personal notice to the individual children, sent by the School Secretary, not the teacher, four or five days before the opening; and finally a message, either by mail or telephone, should come from each teacher on the day before the first session. To some children this will be more notice than is required. To others it will be less. It seems incredible that this should be so; but it is true. For on the opening Sunday of the School we will find a number of children absent, and when we look them up we will find that they reply, "I did not know Sunday school began last Sunday!"

This brings us to a matter that belongs to the later period rather than to this preliminary time, but we may as well mention it here. If we hope to secure the enrollment of all the scholars of the last year we must follow up the delinquents, and the absentees. The list of those present on the opening Sunday should be checked up with the last of last year and a personal visit should be made during the first week upon every individual child who was absent. In no other way can we hope to gather into the school,—a purely voluntary gathering be it remembered,—all those who were there last year.

If the school is to be aggressive and to reach out after more and more new pupils, then to this "follow-up" system of the old enrollment must be added a persistent effort to secure new pupils from the school's neighborhood. This may be done by house to house visiting, or by circulars telling of the school, or by the co-öperation of the children banded together as a missionary force. If it be done it will certainly bring recruits and add perhaps a number of families to the parish roll.

WE HAVE LEFT until the last the most important preparatory steps. They are two.

First will be a gathering of the entire teaching and administrative force of the school for a meeting at which the whole plan and scope of the work for the winter will be gone over in some detail. The teachers *must,* the word cannot be made too emphatic, recognize that they are each a part of a whole, that their individual work in their several classes fits into a particular niche in the progress of the children. What any one class does, or does not do, not only affects, perhaps critically for good or for ill, the spiritual life of the individual pupils, but it helps or hinders the work of the school as a whole. It does this first by influence. The successful, hard working, enthusiastic class helps other classes to the same sort of work; the slothful, ill regulated, badly attended class serves as a check on other classes.

The work of any individual teacher has its effect on the work of the school in another way. The next year's work, in a graded school is built up on the former year's work. When these are well done the succeeding years go on steadily and easily. When they are poorly done they involve bad methods and ignorance that are hard to overcome.

The second step, to which we referred, is the most essential of all. The opening Sunday should be marked by a corporate Communion of the teaching and administrative force of the school. The spiritual value of the Sunday school is the only value that is worth while. This ought to be constantly kept in mind. The success of the work will depend to a very large degree upon the spirituality of the teachers; on their own deep religious life. To develop the children into earnest Church men and women without bringing to bear upon them the influences that come from the presence of Our Lord and the Holy Spirit is to attempt the unattainable. Earnest prayer on the part of the teachers, strengthened by the gift of the Blessed Sacrament, will prove a most potent force in the work which the School has undertaken to do. To begin without this help is to begin with a handicap that should be thrown off. Therefore we say, the greatest, the best, the most vital preparation for the work of the school is a corporate Communion at which there should be a common intercession for the school, and prayer by individual teachers for their several scholars.

PRIMARY TEACHERS will welcome the appearance of Miss Murray's new book, *Handbook for Primary Teachers in Church Sunday Schools.* [By Anna F. Murray. Illustrations by Eleanor Hillman Barker. Milwaukee, The Young Churchman Company. Price 75 cts. Postpaid, 80 cts.] As the editor of this column says in the Foreword: "This book is the outcome of a number of years' training and experience, both in secular schools and in the Sunday school of St. Mark's Church, Evanston, in the diocese of Chicago, where Miss Murray's work has been most successful. The lessons have all been tested there, and it has been my privilege to test the course in the Cathedral in Indianapolis. I can speak with confidence of it, therefore, from a practical testing and can most heartily commend it. . . . Sound in educational principles, strong in its teaching, interesting in its presentation of truth, this *Handbook for Primary Teachers* is a welcome and valuable addition to our Sunday school literature."

The book gives us first an adequate introduction on method and equipment, in which we find explanations of how to do what is suggested and guidance as to its value. The 44 Sundays, for which lessons are provided imply a "year" of sufficient length to cover practically ten months. The lessons may be begun at any time, but preferably in September. The stories from the Old Testament are set for the autumn and early winter, those from the New for the spring. The plan of the work follows that of a normal primary department. It calls for work in the Circle with the whole depart-

ment and then separate class work for the different grades, which include the Kindergarten and the first two of the Primary Department.

The Circle work is definitely and positively Churchly in tone, and the teaching about the Church, which marks the Second Grade, is admirably well done.

We do not hesitate to commend the book as the one which best meets the need of the Kindergarten and Primary Departments and falls in thoroughly with the recommendations of the Standard Curriculum.

THE COUNTRY-BRED WOMAN: HER OPPORTUNITY

By Caroline Frances Little.

THE woman living in the country is wont to envy her sisters of the city, but there are many advantages, which will, in a measure, compensate for the lack of the opportunities for improvement and culture, to be found in our large centers.

The Nature lover, whose home is in the city, looks forward to the vacation season, that she may live among the birds, and the wild flowers of the wood and field. For through the winter months, she can only see them in occasional visits to park or Zoo, and perhaps study their forms in the rooms of some museum. But the country-bred woman, whose entire year is passed in the suburbs, or upon a farm, has a world of knowledge, of pleasure, and of beauty, lying at her very doors. What need has she of the theater to divert her thoughts, or enliven her blase mind? From the first song of the March Blue Bird, to the latest fall migration, she can witness courtships, duels between rivals, house-building, and study caliology in every variety of form; from the coarse, rough cradle of a Grosbeak, or the mud-coated one of the Robin, to the delicate lichen-cup of the Humming Bird, or the pensile nest of an Oriole, or a Vireo. What a world of delight surrounds this fortunate one, and yet, strange as it may seem, the majority of country folk, do not know the names of the greater number of the birds, who nest in their trees; and destroy, by countless thousands, the insects and caterpillars, with which their orchards are infested.

The daughter of the farmer has a great opportunity, for the agricultural people always rise early—from four to six—at the very time when the bird concert is at its highest point of excellence. Then the star opera singers of Nature's musicians are all in evidence. With the study of such books as *Bird Life,* by Chapman, *Bird Neighbors,* and Matthew's *Wild Birds and Their Songs,* she can acquire such information, as will soon enable her to distinguish many of her bird tenants, by both dress and song. Once interested, she will find time to search for the nests, and watch the up-bringing of the babies in bird land; perhaps, taking some particular species, she will study it from year to year, until she becomes an authority upon the subject. She will then be fitted to give her observations to the public, through the medium of one of our Nature magazines. She will not be likely to forget the first important nest that she found. I well remember the first cradle of a Cedar Waxwing, that I saw, and the beauty of the little nestlings, when they left their home. It was roughly built of twigs and rootlets, decorated with a pennant of white muslin.

There is no month when she cannot find some birds to study and the winter residents may be coaxed close to the house by lunch-counters, and pieces of suet, and meaty bones, hung in a tree; it is best to select one near a window, where she can obtain a good view of her visitors. When nesting season arrives, from April on, she may place for these little friends wool, string, pieces of silk, and bits of lace, and ascertain which of the materials my Lady Bird will select, and use for home adornment; for they have strong, feminine views upon such subjects. If houses are placed in the trees, they will attract Blue Birds, and Wrens, if the ubiquitous English Sparrows do not pre-empt them first.

The Chickadee, or Black Capped Titmouse, is one of our dearest and most friendly of birds, and is a permanent resident in and about New York City. Besides this favourite mite there are about twenty-four all-the-year citizens with us, in this vicinity. The Woodpeckers, the Hairy, the Downy, the Red Headed, and the Golden Winged, or Flicker, are usually to be found in any month. Then the winter may bring seventeen other varieties, who will return north in the spring. Among these are friends of the Chickadee, the Brown Creeper, the Red Breasted Nuthatch, and the Golden Crowned Kinglet. The White Breasted Nuthatch, and the Tufted Titmouse, also friends of Black Cap, are among our permanent citizens. There are a few others, that are listed as regular residents, besides the twenty-four, but they are not common. However, with these forty or more birds, the amateur country girl will have to be very much in earnest, if she succeeds in mastering them all in one winter.

There are about forty-seven transient visitors, who may stop in the fall, and the spring migration, but it may be some time before she learns to identify them, so brief is their sojourn with us in New York, and in southern New England.

Of the summer visitors, who, arriving in the spring, nest here, there are about seventy-nine species; these will be likely to remain until the southerly migration in the autumn. To become familiar with all these, must certainly occupy more than one year; for besides the mere ability to identify them, one needs to know their song, their call-note; the style of nest, and what trees are preferred by each family. To become an expert in the science of caliology, and to know thoroughly the nests of a hundred of our birds would be an ambition worthy of consideration.

The study of the avifauna of one's own neighborhood, will reveal to the country girl daily new delights, such as her city sisters may well envy. In her bird diary she will record the names of each species that she sees; and her observations of their actions, made through an opera glass, and with her back to the sun, to ensure accuracy, will be full of interest; an interest, which the latest play, however popular, can never afford its votaries. The women's magazines, *Good Housekeeping, The Home Journal,* and *The Delineator,* one or all, are usually found in country houses, as they should be; but why cannot our bird magazines, and bird books also occupy a place on the table in the living-room?

Should the women in the country wake up to the possibilities for culture and pleasure, which surround them in their daily life, they might add much to our economic and scientific knowledge of the feathered creation,—those winged denizens of the air, the future of whose destiny is enshrouded in mystery.

A ROSE-RED MORROW

A broken day of little lights and showers
Has fled into the evening's sheltering arms;
A day made up of many vague alarms,
Small sorrows, and a few perplexing hours;
A day whose joys have fallen like jasmine flowers,
Scentless at last, bereft of pearly charms.
Those trembling joys—ah, me! for hurts and harms
Too slender make-weight, when the grayness lowers.

Yet see, how soft that grayness! Straight it rolls
In from the endless sea. O weary one,
Have patience still! The dreary fog-bell tolls
But for a time; then, blazes out the sun!
Thy little joys, sure pledge that Love Divine
Will make the morning's rose-red splendors thine.

Caroline D. Swan.

THE LIGHTHOUSE

How strong it stands upon its storm-girt rock!
The fretful waves that moan about its feet,
The siren winds that sue with voices sweet,
The lightning's torch, the thunder's sounding shock,
They come and go, self-poised it heeds them not.
And when the cold rains round its forehead beat
And not a star looks down its watch to greet,
And screaming sea gulls round and round it flock,
Its fearless face looks out across the deep,
Asking no guerdon, nor of sea nor sky,
Only to hold aloft undimmed the light.
Priest of our God, thy lonely vigil keep!
The winds, the birds, the ships, they pass thee by;
Hold high thy lamp of truth, through storm and night!

Mabel C. De Vona.

THE OCEAN MOTHER

Serene and beautiful the Ocean lies;
From depth of Mother love her murmurs rise,
And weary wavelets cradled on her breast,
Have ceased their sobbing, gently lulled to rest.

Harriet Appleton Sprague.

We look to those whose work is over, and we see that . . . the work of Christ has brought perfection to His servants through the sufferings of earth. We look to those who are still pressed in the fight, and we see with them Jesus the Son of Man, showing in His own Person that God is their support, and applying to each the virtue of His Life.—*Bishop Westcott.*

Church Kalendar

✠

Aug. 31—Fifteenth Sunday after Trinity.
Sept. 7—Sixteenth Sunday after Trinity.
" 14—Seventeenth Sunday after Trinity.
" 17—Ember Day.
" 19—Ember Day.
" 20—Ember Day.
" 21—Eighteenth Sunday after Trinity.
" 28—Nineteenth Sunday after Trinity.
" 29—S. Michael and All Angels.

KALENDAR OF COMING EVENTS

Oct. 1—Brotherhood National Convention, New York.
" 2—Adjourned Convention of the diocese of Ohio, Trinity Cathedral, Cleveland.
" 8—General Convention, New York.

Personal Mention

The Rev. C. S. Abbott, Jr., vicar of the Church of the Good Shepherd, Washington, D. C., is spending three weeks with the choir boys at Cornfield Harbor, Point Lookout, on the Potomac river, near Chesapeake Bay.

The Rev. F. B. Boyer, rector of St. James' Church, New Bedford, Mass., has accepted the call to Trinity Church, Santa Barbara, Cal., and entered upon his duties on Sunday, August 17th.

The Rev. J. W. Clark, rector of St. James' Church, Washington, D. C., is spending several weeks at Rest House, Swansea, Mass. Services are being held during his absence by the Rev. William Tayloe Snyder, rector of the Church of the Incarnation, Washington, D. C.

The Rev. R. M. Hogarth, for the past two years curate at St. Paul's Church, Milwaukee, has accepted appointment to the charge of St. Timothy's mission in St. Louis, Mo., and other mission work connected therewith, and will enter on his new duties on the Feast of St. Matthew the Apostle.

The Rev. John Lloyd late of Plymouth, Wis., has accepted a call to St. John's Church, Wausau, and will begin work there in the near future.

The Rev. David McDonald, curate at St. John's Church, Charlestown, Mass., will leave that parish on September 1st, to go to New York, where he has accepted the post of assistant to the Rev. William T. Crocker at the Church of the Epiphany.

The Rev. Henry B. Olmstead, curate at St. Andrew's Church, Yonkers, N. Y., has resigned to become curate at St. Paul's Church, New Haven, Conn. He will take up his duties about the middle of September.

The Rev. Albert R. Parker, rector of St. Paul's Church, Gardner, Mass., has accepted a call to the rectorship of St. John's Church, Fall River, and will begin his new duties on September 16th.

The permanent address of the Rev. Lyman P. Powell, after September 16th, will be The Office of the President, Hobart College, Geneva, New York, and he will be grateful for personal letters from parents or priests of students who intend this autumn to enter Hobart College.

The Rev. C. I. La Roche, for the past eleven years rector of Zion parish, including the parish church, St. John's at Beltsville, and chapels at Fairland, Md., and College Park, Md., recently left to take charge of a parish in Rockville, South Carolina, his native home.

The Rev. M. S. Runkle has accepted the charge of the parish of the Holy Trinity, Alhambra, Cal., diocese of Los Angeles, and expects to be in residence and assume his duties October 1st.

The Rev. F. C. Sherman, rector of St. Paul's Church, Akron, Ohio, has spent the months of July and August at Ludington, Mich. His parish has been in charge of the Rev. Virgil Boyer of Cleveland, and the Rev. Francis McIlwaine of Ravenna, Ohio.

The vestry of St. John's Church, Cohoes, N. Y., granted its rector, the Rev. Dr. Frederick S. Sill, a two-months vacation this year, it being the thirtieth one of his rectorship. Dr. Sill spent July in touring parts of New England and the Atlantic seacoast, and the month of August at Kinderhook, N. Y.

The Rev. F. C. Taylor, general missionary north of the Platte, in the diocese of Nebraska, has accepted the rectorship of St. Luke's Church, Kearney, and assumes charge on September 1st.

The Rev. Dr. E. D. Tibbits arrived in New York, August 19th, on the *Kaiser Wilhelm II.*, and his address will be as usual, Hoosac School, Hoosac, N. Y.

The Rev. Howard S. Wilkinson, will begin his new duties as rector of Emmanuel Church, West Roxbury, Mass., on September 1st, having accepted a call to succeed the Rev. Samuel Snelling.

DIED

Egbert—In Springfield, Mass., August 23rd, Nathan Adams Egbert, 35 years, son of Ellen W. A. and the late Rev. John L. Egbert.

Freese.—Entered into Paradise, August 18th, at her residence in Hallowell, Maine, Mrs. Brenda W. Freese, for fifty years a faithful communicant of St. Mark's Church, Augusta.

Millar.—At Geneseo, N. Y., on August 3, 1913, Emily Arnold Millar, aged 83 years, wife of the late Allan P. Millar, and for many years a faithful member of St. James' Church, Chicago.

Phelps.—In Burlington, Vt., at the home of her daughter, Mrs. Arthur W. Hill, Mrs. Alvina Hartwell (Joiner) Phelps, widow of Pliny Smith Phelps of Ticonderoga, N. Y.

Reynolds.—In Grand Isle, Vt., on August 8th, aged 37 years, Mrs. Clara Agnes (Smith) Reynolds, wife of Mr. H. O. Reynolds.

Rodefer.—In Russellville, Ky., on the Eighth Sunday after Trinity, Mrs. M. J. Rodefer, wife of the late Rev. C. P. Rodefer of Kentucky, and sister of the Rev. David Barr of Washington, D. C.

Tytus.—At Saranic Lake, August 14th, aged 37 years, Robb De Peyster Tytus, twice member of the Massachusetts House of Representatives, artist and explorer. Junior warden, St. George's Church, Lee, Mass. Funeral from the Church, Tuesday, August 19th. Interment on the family estate, Tyringham, Mass.
Requiescat in pace.

Van Nutrand.—At Colorado Springs, Colo., August 14, 1913, Mary E. Van Nutrand, widow of the late Rev. Aaron Van Nutrand, aged 85 years.

MEMORIALS

ORLANDO CREASE

At a special meeting of the vestry of St. David's Church, Manayunk, Philadelphia, held August 1, 1913, the following minute was adopted:

On Wednesday morning, the thirtieth day of July, in the year of Our Lord one thousand nine hundred and thirteen, Almighty God took unto Himself the soul of His servant, Orlando Crease. For fifty years and more as rector's warden and as superintendent of the Sunday school, Mr. Crease lavished upon St. David's parish the whole-hearted devotion of an intensely devoted and loyal nature. In the service of the Church in the parish, in the maintenance and furtherance of its spiritual and temporal welfare he was indefagtigable. To the end of his long and useful life the parish of his love was constantly in his thought and in his prayers.

Master worker for Christ and His Church he was indeed. He was a Master Christian as well. The secret of his life, of his insight, his sound judgment, his blamelessness, his intense loyalty to Christ and the Church is found in the devotional habit which he formed in early years and maintained to the end. The especial marking of the man was prone submission to the Heavenly Will.

Truly we may say that in Orlando Crease it was granted us to see not only the power, but also the beauty and attractiveness of the Christian character.

To have know him intimately as friend and counsellor was high privilege indeed.

To look back upon his completed life as we do this day, is to recognize and own as never before this privilege.

May his place be this day in peace, and his habitation in the Heavenly Jerusalem.

In reverent respect for his memory the rector and vestry of St. David's parish have ordered this minute to be entered upon the records of the vestry, to be sent to the members of his family and to be published in the Church press.

Edward S. Hale, *Rector.*
B. A. Mitchell, *Secretary.*

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: The Living Church, Milwaukee, Wisconsin.

WANTED

Positions Wanted—Clerical

YOUNG, unmarried clergyman, very successful, chapiain largest hospital United States, desires curacy. Trained best institutions, university, seminary, this country and abroad. Musical, able preacher. Spiritually minded and energetic. Thoroughly Catholic. Best references. Address "Excelsior," care Living Church, Milwaukee, Wis.

THE REV. PERCY DIX, priest in charge of the Church at Latrobe, Pa., will be giving up his present position at the end of September, and, therefore, desires to make arrangements to commence work in some new field about the first Sunday in October. Music a specialty. Reference, the Bishop of Pittsburgh.

CLERGYMAN — Experienced, musical, would take supply duty during autumn months, within 50 miles New York City. Best references. "K. C. N.," Gorham's, 37 W. Twenty-eighth street, New York City.

YOUNG PRIEST, sound Churchman, seeks parish, town or city. Good preacher, experienced. Could bring excellent lay reader, studying ordination, or come alone. "S," care Living Church, Milwaukee, Wis.

PRIEST of good standing in the Canadian Church wishes to take duties in the American Church. Good preacher and sound Churchman. Address "P. D.," care Living Church, Milwaukee, Wis.

PRIEST, hard worker, recommended as preacher, reader and pastor wishes temporary work or permanency if suited. Address "Prayer Book", care Living Church, Milwaukee, Wis.

CURACY wanted in Chicago or other midwestern city, by young unmarried priest. College graduate. Address "Curate," care Living Church, Milwaukee, Wis.

PRIEST desires town or suburban work. Under 35. Married. Graduate. Capable. Sung Mass. Living Stipend. "Catholic," Living Church, Milwaukee, Wis.

Positions Offered—Miscellaneous.

WANTED.—A Churchwoman, all around worker, graduate deaconess preferred (but not absolutely necessary), to assist priest in small mission situated among factory people. Experience indispensable. Address, giving full particulars concerning self, the Rev. George G. Burbanck, 234 West Morris Street, Indianapolis, Ind.

AN ORGANIST AND CHOIRMASTER for boy choir. Catholic services, $7,000 organ, Salary $600. Address Rev. A. B. Rudd, Grace Church, Elmira, N. Y.

WANTED — Trained nurse for missionary work; $30 a month and living. Address "Missionary Nurse," care Living Church, Milwaukee, Wis.

Positions Wanted—Miscellaneous

PROSPECTIVE candidate for Orders desires charge in orphanage, or charge of missions. Study under priest. Experienced. Address "Reliable," care Living Church, Milwaukee, Wis.

YOUNG woman with exceptional, well-trained, soprano voice, especially suited for choir and concert work, wants position. References. Miss Adelaide Keith, Brooksburg, N. Y.

ORGANIST-CHOIRMASTER desires change. Expert with all voices. Highest references. Address "Organist," care Living Church, Milwaukee, Wis.

CATHOLIC Churchman, Kindergartner, desires fall engagement. New York preferred. "K," care Living Church, Milwaukee, Wis.

INSTITUTIONAL matron desires position. Highly recommended. Mrs. Eytinge, 340 Grant avenue, Richmond Hill, L. I., N. Y.

PARISH AND CHURCH

AUSTIN ORGANS.—Emmanuel Church, Baltimore, Md., will have a four-manual sixty-eight stop organ divided—part in chancel and part in gallery. Large three-manual for historic Centre Church, New Haven, Conn. Also Cathedral SS. Peter and Paul, Providence, R. I. Catalog on request. Austin Organ Co., Hartford, Conn.

ORGAN.—If you desire an organ for Church, school, or home, write to Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

FOR SALE—A Troy church bell. Weighs about 600 pounds. Is worth, complete, $350, will sell at a great sacrifice. HENRY A. PERSHING, South Bend, Ind.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

CLERICAL REGISTRY. NEW YORK

RECTORS and assistants nominated for parish appointments. Write for circulars to 147 East Fifteenth street, New York. Vacancies always.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES supplied with fine Organists. English Cathedral soon to arrive or Candidates on the ground. Apply 147 East 15th street, New York.

SUMMER RESORTS

EAU PLEINE COTTAGE, Chain-o'-Lakes, Waupaca, Wis. A select resort among woods and lakes. Reference to the Bishop of Chicago, and to the Rev. L. B. Richards, Ferguson, Mo., by their kind permission. Address Mrs. S. M. CARRINGTON, Rural Route 1, Waupaca, Wis.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, $2.50 per week, including meals. Apply to the SISTER IN CHARGE.

FINANCIAL

LOAN your money at 7 per cent. Secured on orange groves, alfalfa ranches, etc., here. Five years' experience. Rev. L. D. TEMPLE, Upland, Cal.

MISCELLANEOUS.

WANTED—The address of Archdeacon Percy C. Webber. If the Archdeacon sees this will he answer personally. W. E. QUARLES, P. O. Box 736, Pueblo, Colo.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

A missionary savings box sends on an errand of mercy, a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

$1,550,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Ave., New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

The Brotherhood is an organization of laymen of the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

There are two rules. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood.

The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The twenty-eighth annual convention of the Brotherhood will be held in New York, October 1 to 5, 1913.

For information address BROTHERHOOD OF ST. ANDREW, Broad Exchange Building, Boston, Massachusetts.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad street, Newark, N. J.

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THE CHURCH AT WORK

DEATH OF REV. ROBERT R. GOUDY

THE REV. ROBERT REED GOUDY entered into rest on August 5th, at Pasadena, Cal. The burial office was said by the Rt. Rev. Joseph H. Johnson, Bishop of Los Angeles, assisted by his clergy on August 8th, in All Saints' Church. The interment was at Pasadena.

He was ordained to the diaconate in 1871, and advanced to the priesthood a year later, by Bishop Potter.

Mr. Goudy had come to his 72nd year, and had retired from his active ministry only four years. During his long ministry he was intimately associated with the growth of the Church in the diocese of Minnesota, where his dignity and strength of character were widely known. His energy knew no limit and his reverent faith was embodied in unceasing activity for his Master. Clear in his intellectual position, firm in his devotion to the essentials of the faith, and humble in his personal life, the Church militant loses in his death a priest who never faltered in his sacred life and duty.

DEATH OF REV. JAMES C. QUINN

THE REV. JAMES C. QUINN, D.D., rector of Trinity Church, Orbisonia, Pa., died on August 13th, in the 67th year of his age. The funeral took place in Orbisonia on the 16th, the Rev. Fremont N. Hinkel of Huntington, officiating.

Dr. Quinn was ordered deacon in 1890 and advanced to the priesthood the following year by Bishop Brewer. He held cures in Montana, Nebraska, Iowa, Massachusetts, New Jersey, and Pennsylvania, going to the last named state as rector of Trinity Church, Antrim, in 1908. He was the author of a number of books and tracts on Church history and doctrine.

His wife preceded him in death less than two weeks, her funeral taking place on August 4th.

MEMORIALS AND GIFTS

ON SUNDAY, July 27th, at St. Paul's Church, Waco, Texas, the rector, Rev. W. P. Witsell, received and dedicated to God's glory two massive brass Altar vases, beautifully decorated, and a brass Altar Cross. The vases were presented by Mrs. Flora B. Cameron, one in memory of her father, Mr. James Russell Berry, and the other as a memorial of her mother, Mrs. Malilla E. T. Berry. The Cross was presented by Mr. and Mrs. E. R. Bolton in memory of their grandfather, James Russell Berry.

A VERY handsome brass and black walnut pulpit was recently presented to St. John's Church, Mt. Morris, N. Y. (the Rev. George A. Harvey, rector), by Mr. Alfred Harris, in memory of his sister, Miss Mary Harris. The old and historic pulpit of black walnut, which it replaced, was given to St. John's mission of the Holy Apostles in Perry.

WOLFE MEMORIAL CHURCH IN QUEBEC

ILLUSTRATIONS are here shown of the proposed Wolfe Memorial Chapel which, it is hoped, may be built in Quebec. The site (an option on which has been secured) is a slight eminence in the district to be known as Battlefields' Park which commands a view of the country round about the Plains of

THE PROPOSED WOLFE MEMORIAL CHAPEL, QUEBEC

Abraham and other historic spots. Plans shown in these illustrations were drawn by Mr. Ralph Adams Cram for the purpose. Canon Scott, rector of St. Matthews, is at present in England in connection with the project, which has the support of the Arch-

half, at least. Despite the severe laws now in force many natives still persist in attempting to raise the poppy, for they feel that on it their very life depends. Thousands of soldiers are scouring the country, destroying these crops and inflicting terrible punishments on the offenders, ranging from large fines and vicious flogging to execution. There are, naturally, many attempts at resistance, and in such instances, it is reported, whole villages have been pillaged and the inhabitants scattered. Districts where the cultivators are totally dependent on the produce of their poppy fields have been swept clean just when the crop was ready for harvesting, with the result that the inhabitants are left to starve. Such measures seem, at this distance, too desperate. The ignorant Chinese cannot realize the true situation, and there should be some attempt at education in regard to the problem, and time should be given in which they could learn and develop other means of livelihood. Great Britain is weakly co-operating with China in her efforts, in that she has decided to stop the export of Indian opium. Now the Chinese have asked that the accumulated stocks, estimated to be worth $35,000,000, be shipped back to India or to ports outside China. The following message from General Chang, Military Advisor to the President of the Chinese Republic, should stir the heart of every real man, for it is the cry of a weaker nation begging help of a stronger one: "I must shortly return to my own country with some message from the British nation. Is it to be that there is no help for China, and no release from the opium? Think of the effect when such a message comes through our parliament and press to every town in China? May I not carry back instead the good news that Britain's aid is prompt and generous and sincere, and so help to strengthen our government in this time of difficulty and anxiety? The answer will be known to every

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half, at least. Despite the severe laws now in force many natives still persist in attempting to raise the poppy, for they feel that on it their very life depends. Thousands of soldiers are scouring the country, destroying these crops and inflicting terrible punishments on the offenders, ranging from large fines and vicious flogging to execution. There are, naturally, many attempts at resistance, and in such instances, it is reported, whole villages have been pillaged and the inhabitants scattered. Districts where the cultivators are totally dependent on the produce of their poppy fields have been swept clean just when the crop was ready for harvesting, with the result that the inhabitants are left to starve. Such measures seem, at this distance, too desperate. The ignorant Chinese cannot realize the true situation, and there should be some attempt at education in regard to the problem, and time should be given in which they could learn and develop other means of livelihood. Great Britain is weakly co-operating with China in her efforts, in that she has decided to stop the export of Indian opium. Now the Chinese have asked that the accumulated stocks, estimated to be worth $35,000,000, be shipped back to India or to ports outside China. The following message from General Chang, Military Advisor to the President of the Chinese Republic, should stir the heart of every real man, for it is the cry of a weaker nation begging help of a stronger one: "I must shortly return to my own country with some message from the British nation. Is it to be that there is no help for China, and no release from the opium? Think of the effect when such a message comes through our parliament and press to every town in China? May I not carry back instead the good news that Britain's aid is prompt and generous and sincere, and so help to strengthen our government in this time of difficulty and anxiety? The answer will be known to every

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OUR MINERALS

MONTANA sapphires were the principal gems mined in the United States last year. The output was large, both for use as gems and in mechanical appliances. These sapphires came largely from Fergus County, where they occur in rock matrix.

The opal was mined with most success during the year in Humboldt County, Nev. The variety found there is of an unusual type, consisting of dark translucent mineral with a variety of rich colors. These deposits, it is predicted, are to exceed in value the famous opal mines of Australia.

There was continued prospecting for emeralds in North Carolina during the year, but with only moderate success. Whether this gem will be found in paying quantities in that locality is still a question.

Search continues for diamonds in the United States, but thus far it has not had striking results. Rather large works are being carried on in Arkansas, but the total value of the diamond output of the country for 1912 was less than $1,500. In Morgan County, Ind., in the last thirty-five years twenty small stones have been found in panning and washing for gold. Small diamonds have been found in California and Texas, but the total output is meagre.—From the *Report of the Geological Survey.*

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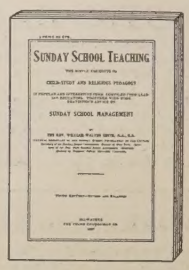

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